

Of the end of the world
and iudgement of our Lor
Jesus Christe to come, and
of the moiste perillous dangers of
this our moiste corrupt age, and by
what meanes the godly may auoid
the harimes therof: two sermons
preached in latin in the assem
bly of the clergie by Hen
ry Bullinger and now
wely englisched by
Thomas pot
ter.

Heerin are expounded the
words of our saviour Mat. 24. tou
ching the end of the world, & the last
iudgmet. Also the words of Daiein the
7. chap. concerning the maltroublous
kingdome of the Pope & the end therof.
Finally the woords of the Apostle 2.
Tim. 3. concernting the perils of the
last times, and the excellency and
fulnes of holy Scripture.

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Of the end of the world & the
Judgement of our Lord Jesus
Christe to come, and of the moste
greuous perils of this our moste
corrupt age or time.

*The first Sermon of Henry
Bullinger.*



*H*E matter it self requireth, and the examples bothe of the Prophets and also of the Apostles do instruct vs, that all our Ecclesiasticall preachings (doctrines I mean, admonitions, rebukings, exhortations, counsails and comfortings) are to be framed according to the time. And moreover, that all Ecclesiasticall doings are to be referred unto edifying.

But if we should now treat and speak as the present time requireth, and so the prophet of vs all, who are moste of vs ministers of the Church, and thereso're are we moste cheifely assembled here to th'entent somewhat should be said concerning the duety of our office, that is moste principally requisit to knowe; there appereleth to vs no matter

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The prepos-
ition.

more profitable, nor more necessary, then to admonish your holinesse (ye fathers and brethren honorable and most dearly beloved) of the consummation of the world, and the finall judgement of Christe Jesus our Lord. And also as our speciall duty requireth) diligently and ernestly to stir vp the people of Christe, committed to our charge: vnto a sober watchfulness, lest sudainly and unwares the day of the Lord steale vpon them, which unawedly cannot be far of, and which our elders afore vs, teachers in the Church aboue a thousand or ix. hundred yeres past, did think to be at hand.

How much rather ought we (vpon whom the ends of the world are come, & who also haue most manifestly saeful filled very many of y Prophesies y haue ben set forth concerning the end of the world, and the things that should come to passe (immediatly before the day of Judgement) to list vp our heds, knowing that our redemption euuen now draweth nere.

Christe Jesus our Lord bearing yet a fauourable high Prest of the faithful, on the right hand of his father, but hereafter at the last, a moste severe and yet moste

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moste iust iudge of all the whole world, grant me habilitie to speake duly vnto you, and you grace plentifullly to heare with frute to the glory of his name and edifying of his Church. And because blessed Peeter the Apostle, the cheef teacher of this Church, and moste faithful Disciple of Jesus Christe our Lord (saith). If any man speake: let him speake as the sayings of God. I wil studiously indeuour to shew forth, and with as much plainnes as I may: to open my whole matter euuen with the words of Christe our Lord, and with the sayings of the Prophets and Apostles. For the holy Prophets in whom was the Sprite of Christe. Daniel moste cheefely and Zacharias (omitting Esay & Ezechiel) haue most diligently and copiously instructed the Church of God with their prophesies concerning the latter times of the world and the judgement of Christe our Lord to come.

But Christe our Lord, the light and fulfilling of the lawe and the Prophets, hath so largely and so manifestly debased these matters, that if any man do yet desire a more plain exposition: may seem to seek at the Sun bearing of it self. A.ij. mosse

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moste bright shining, a light much bright-
ter.

The pph-
cy of Christ
touching
the end of
the world
and the ma-
ner of the
last dayes.

Mat. 24

He beeing demanded of his Disci-
ples in the meut Olynt, and in the sight
of the most famo⁹ Citie of Hierusalem,
what should be the token of his coming,
and of the end of the world: made an-
swere. That the holy Citie of Hierusa-
lem should first of all be taken and laid
flat to the ground, and that the Iewes
them selues should be led captiue into
all nations. And that the Gospel of the
kingdomes should be receiued of all na-
tiōs throughout the whole world. And
that afterward should false Prophets
go abrode, who with false doctrine and
faid miracles should deceiue the world
& that vwith such probability & happy
successe; that cuen the very elect should
haue combrance therewith. Among o-
ther things he resiteh, False teachers
and false Christes, and cuen those An-
tichristes also, that should forsake the ve-
ry true Christe the sonne of the eternall
God, and should not sincerely unto the
faithful shew him forth, sitting on the
right hand of his father: but in the earth,
in the desert, in sundry and diuers p'a-
ces, and also cuen En tois temcios that

is

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is to say, in close and secret places, in
Chests and Ambries. For the Grecians
call Temcia secret and wel fenced pla-
ces, where treasures are laid vp, also the
hidden and priuy places of a house, and
the very Ambry or Spence. And the lit-
tle Sacrament houses diligently fenced
with Locks and boltes, the Popes men
call them Ambries, out of the which as
out of an Ambry, they bring forth Via-
ticum, their viage, prouision or Howzel
(as they call it).

As sure as
God is in
the Ambry

But our Lord in the Gospel with low
voice crieth out, saying. Do not beleue
them, doo not go forth, doo not be-
lieue them. Beholde, I haue tolde you
before. And here he addeth by and by,
that greeuous persecutions shall arise
against the godly, He saith, that there
shalbe great troubles, that there shall
apeer tokenes in the Sun, in the moon
and in the starres, that some shalbe gree-
ued vwith great pēciuenes through des-
pair, & that soe beeing dissolute & vva-
ton through comuch & a certain care-
lesse securitie, shall be in that last day o-
uervhelmed, & that the vworld shalbe
about the end altogether such as it vvas
before the flud & in the daies of Lot,
vvhile

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vhile the Giants & Sodomites lay slee-
ping and snorting quietly in the dung
of vwickednesse, despising all the god ad-
monitions of God, giuen vnto them by
the holy ffathers, in so much y destrucci-
on came vpon them valed for, Paulc
the Apostle of Christ, speaking also of
2. Thess. 5. that vngodly securtie. Of the times
(saith hee) & at vwhat momēt our Lord
vvil come to execute iudgement; there
is no need for mee to vwrite vnto you
brethern. For you your selues do plain-
ly knovve that the day of the Lord vvil
come as a theef in the night. For vwhen
they shall say peace and quiet safetie:
then fuddain destrucciō shall come vp-
on the as the pain of childe bearing vp
on a vwoman in trauail, and they shall
not escape. But our Lord in his Gospel
procedeth with his Prophetical exposi-
tion, & saith moreouer. Iniquicie shall a-
bound and the loue of many shall wax
colde, so that the sonne of man vwhen
he commeth: shall scarcely finde faith
vpon the earth. Saint Peeter also fortel-
ling of the extreme wickednes of this
last age. I stir vp your mindes (saith hee)
2. Peeter. 3. to remēber the vwords that haue beene
spoke heer to fore by the holy Prophets
and

Luke. 18.

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and also the cōmaundement of vs the
Apostles of our Lord andiauour. This
vnderstand ye first, that in the last daies
shall come mockers vvhich vvil vvalke
after their ovne lust, and say. V Vhere
is the promise of his comming? For
sins our fathers died, all things conti-
nevv in the same estate from the be-
ginning as they vvere first mad. Our
Lord also in the gospel addeth moreouer
to all these things. That hee vvil come
in his glory sudainly and vnloked for,
to judge the quick & the dead, & that
hee vvil giue revvards of life to the god-
ly, & vvil commit the vwicked to euer-
lasting Hel fire. For as the lightning
(saith he) cōmeth forth of the east, and
shineth euен vnto the vvest: so shalbe
the cōming of the sonne of man. Take
heed therfor vnto your selues lest your
harts bee op pressed with surfetting and
drunkennes, and with the cares of this
life, and so that day steale sudainly vp-
on you. For truly it shall come vpon
all the inhabitants of the earth like vn-
to a snare. V Watch therfore praying at
all times, that ye may be counted vvor-
thy to escape all these things that are to
come, and to stand before the sonne of
B. man

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man. Verily in this place our Lord is earnest & vrgelsh so, as in no other place moze vehemently, exhorting all people of all kindes, and of all ages vnto a sober watchfulnes. In Saint Mark, V Vatch. (saith he) for ye knowe not when your Lord vvil come, vwhether in the euening, or at midnight, whether at the cock crowing or in the dawning, lest if he come sudainly, he finde you sleeping. In S. Mathew hee setteth forth very many parables, to the intent hee might the moze deeply fasten this thing in the intides of all men. For he setteth before vs An householder that vvat cheth, lest the thæf in the night breaking in to his house should steale away all his substance. He setteth forth A taichfull and wise seruaunt, that ministreth meat in due time to the iwhole housholde committed to his charge. On the other side, he setteth against him a nougthy seruant, vnhristly wasting his maisters goods, and also very vniustly dealing against his felowe seruants, moreover drunken and vnnwatchful, not any whit regarding his maisters comming: whom taken with the fault he dooth rent in peaces like a Traitor. He setteth before vs

mark.13.

Ten

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Ten Virgins, wherof five were sober and wise, but th'other v. were foolish and leouthful, anotherfoze syut out of the joyes of the wedding.

Furthermore hee setteth before vs a certain Noble house holder, that looke his iourney into a far countrey, and yet first before his departure distributed his goods by Talents, which he left to be occupied in merchandise for his gaunes, who bound with everlasting chaines his vnhristly seruant, wicked and leouthful. And to every parable: he ioynteth a sentence right worthy & meet to be grauen deeply in our harts. V Vatch therfore because ye knowe neither the day nor the hour in which the sonne of man vvil come. But mozeouer, who can say that this doctrine uttered by our Lord and S. This doctrine of our Lord is to be vrged & beare nyn to our mindes. Mark, concerning the last age and the judgement to come, is combersome or obscure? It is surely moze clere then the none day vnto them, that desire to be wise. But vnto them that are blinde alwates, all things become darknes, because of their owne accord: they procure vnto them selues euē very extreme darknesse. But this diligent carefullnes of our Lord, and also this wholesome er-

W. y.

ample

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ample ought to stir vp all vs his seruants
vnto like desire of godlines, to th' intent
that we may with great faithfulness
and diligence, stir vp also euē the whole
world being almost all in these our daies
dearly fallen a sleep: stir the vp (I say)
shake them, and sharply with ernest call-
ing on, urge them to watch, pray, and
to consider throughly the doctrine of our
Saviour, and finally to mark wel those
things that haue been don in times past
and those things also that are now don
in these our daies.

Verily those things that were fore-
told by our Lord, we haue seen them, e-
uen in the very things them selues, con-
tinually & in long course of time to haue
been fasilled. For the holy Crosse in-
terred with the greuous seige of þ Gentiles,
at the length was taken, spoilest, set on
fire & utterly destroyed, scarcely any few
tokens or prints remaining therof. But
those Jewes that perished not by famin,
pestilence, and the sword: were taken cap-
tive by the Romans, and dispersed into
all nations throughout the whole world.
And also the Gospel of the kingdome,
in despite of the Jewes & Gentiles, was
scien in despite of hel gates, hath been
received

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received throughout the whole world.

Furthermore we haue seen, that there
hath burst out of the deep pit of hel, those
great hepes of false prophets those dead
ly locuts, which with moske corrupt and
new kinde of doctrine, he hath troubled,
bered, rent in pecces, seduced, yea and all
so replenished with moske unspeakable
calamities, the whole Church of Christ.
But if you as yet see not these things: con-
sider more ernestly, what I shall now
say. The simplicitie and integritie of the
olde and Apostolike doctrine was in that
deadly time utterly corrupted. It seemed,
and is yet now adiudged by those Do-
ctors, to be a doctrine very vile, unseemly,
and nothing Catholik, which being ta-
ken out of the moske sacred Gospell and
moske simply and plainly set forth vnto
all men according to the example of the
Apostles, doth teach, that the faulful are
iustified by the onely grace of God, tho-
rough faith in Christ, or that sinners are
acquited from damnacion, their sinnes
forgiven them, and everlasting life obtai-
ned by the death of þ sone of God. which
benefits they receiuē by faith onely and
do shew forth & testify their true faith
by good works. So shall it seem vnto the
Apoca.9.

The sound-
ness of doc-
trine is
corrupted.

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a matter brauid and nothing plain, if thou say that the rule of Christe alone is a moste absolute rule of true faith and god life, also that Christe alone suffiseth unto the godly. And that he alone reigneth neth the Hele, the King, the high preest, of the Churche, in whiche he is present and whiche he ruleth very wel with his spylte and power, euenbinto the end of the world: That the Churche cleueth only to him, honoreth him in Spylte and truthe: that the same bowchippeth him, not in elements, or corruptible things, but in glory, & at the right hand of God the father. If thou do thus belieue, & do thus plainly and simply credite thy faith: thou shalt be accounted nothing Catholick, yea suspected of heresy, or rather a very Heretick indeed. For herunto than must ad, that Christe indeed doth iustifie vs, but not frely. For Our merits must come to, and so our saluation therby is made perfect. And therfore by all menes possible, they impagine and persecute this proposition as hereticall namely, That Sinners are iustified by onely faith in Christe, and not by the vworks of the lawe. Moreconer they teach vs to speake more Catholikly and to frame our

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our talke in this wise, namely that men haue their sinnes in ded forgiuen thos. to in Christe: but not without the Key graunted unto y Preestes, whiche is lawfully emploied in Confessions. That mennes sinnes are indeed pardoned, as touching the fault: but not as touching the pain, whiche pain(say they) is taken away or ministred by Satisfaction, or by the Popes pardons. And the belieuers are saued indeed, but yet their soules must first be wel sodden and purged with Fire and Holy vwater. They ad moreconer, that in very ded the Gospel of Jesus Christe is the rule of true faith and god life: but not altogether perfect. But that the want therof is patched vp with liuely Traditions, and by the dectrees of the councells and Fathers. That the rule of Munkes are moste allowable, and moste perfect, be cause (forsooth) they are in the state of perfectiō. That Christ in ded is y hies tred in Heaven: but that he in earth hath placed in his ded y Bishop of Roine, with fulnes of power to be the hed of his Churche. So that they whiche do not acknowledge this ded, cannot enjoy Christe in Heaven: for that we ought (vnder pain of damnation) to be subiect

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subject to the Bishop of Roome. So they graunt that Christe is in heauen with his Father, an intercessor and mediator for the faithful: yet they ad by and by: But he is not a mediator alone: For the same thing also is graunted vnto the merits of þ Saints in Heauen so that by their merites also they cause our Lord to extend his mercy vnto sinners calling vpon the names of the Saints. So they graunt that Christe is to be worshipped in spirit & trueth: but yet they affirme, that he is neverthelesse to be worshipped with golde, with siluer, and all kindes of precio⁹ things, that are to be offered and dedicated to the ornamant of temples. So they say, that the faithful dw indeed worship Christe at the right hand of the father in glory: but that he neverthelesse must be adored also and worshipped vnder the forme of bread, in their Chappel, in their Altars, in their Temples, in their store boxes and Pires: when by the power of God, and of the words of consecration, the substance of bread and wine is turned, yea transubstantiated in to þ substance of the body and blood of Christe, no one tot of the substance of the bread and wine remaining, but onely the

John. 4.
Daniel. 11.
Acts. 17.

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the very accidents and outward shewes, that appere. Therfore, that Christe is to be worshipped haer, euen haer on the earth, and vnder the elements and outward creatures, they dw earnestly affirme by the traditions of the Popes, Innocencius, Honorius and Urbanus, and dw even poynct him out, as it were with the finger in the earth, here, and there, moreouer in the desert, in the secret places, in their Clausters, & in those their monasteries. Yea furthermore, to th' intent that the admonition of Jesus Christe our Lord, might not be obscure or dark, saying in the Gospel. (They shall saye vnto you: beholde heere is Christe, beholde he is there, beholde he is in the desert, beholde he is in the store boxes, or in the secret places) roud about the Pire or little sacrament box, they write in great golden letters. Heer vvorship thou God. If in any place out of Rome they dw open their Romain pilgrimage (Ein Romfart) that is to say, if any where they happen to lay out those their indulgences and pardons to sale for merchandise, then again in the foerfront of their Scrips, satchels, boxes and Chops of pardons, they write in great gol-

C.

den

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ven letters. Here is ful remission of all finnes, and these things truely are wel knownen to all men throughout Christendome. But what doth Christe our Lord ad moreoner unto those things?

Go not forth, do not beleue them, beholde I haue tolde you before. Furthermore, we haue heard and seene in more then a thousand places, great fearfull miracles to haue bee wrought before dñe Images, and before y^e bread turned into God. And all things were done to this end that these new & Doctorlike de-crees of the trāsubstantiatiō of y^e bread, of the worshipping of Images, of y^e invocatiō of Saints, and the purchasing the mer-

The persecu-
tion of the
Church of
Christe.
rites of Saints, might be set forth & com-
mended to the faithful. But he y^e wil not
belæue these things, or shall in any iot
speake against them: is by and by snat-
ched up to prison, & to execucion of death.
We haue learned out of histories, that
there hath been never at any time stir-
red up against the people of God, any
persecution more greuous, of longer
continuance, and finally also more cruel
then this last by Antichrist. The afflic-
tion of the people of God in Egyp continu-
ed not aboues two hundred yeres. It is

written

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written in ded that they were in Egyp
and on their journey ty. hundred yeres.
But all this time is not ascribed to the
persecution of the Israclites. But the per-
secutions, which they sustaine under
the judges and Kings, were very short.

The captivitie of Babilon was ended
withyn y^e space of ix. yeres. The affliction
of Antioche and Greece was confin-
ned withyn certain bonds. Moreover
the ten persecutions of the primitive
church, lasted thre hundred yeres, even
to the reign of Constantine the great.
And they had in the mean while certain
breathing spaces, certain respites, and
quiet times.

But since the time in which the Bi-
shop of Rome invaded the kingdom of
Christe, & began usurpingly to take up-
on him the rule of the Church, and lastly
to challenge to him self the fulnes of po-
wer: there was then no rest at the end of
ix. yeres & aboue. None, or very short
truces, but continual laying of traps
and snares, perpetuall practises and cou-
ments (as it were) everlasting. The
sharp and cruel Inquisition was writ-
ten with the blood of the faithful: that is
to say, a more rigourous way, to enquire

C. Q. against

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against the faithful, then euer was practised, by the Emperour Dioclesian, such as was never seen in any age or time from the beginning of the world. Verunto is mired Excommunication, the strong shew of persecution. This kinde of persecution, hath shaken the moste mightie kings, the Henries and Fridericks, and their children and nepheues, the Leuyises, and innumerable princes. With the same, the Pope hath subdued unto him self, people otherwise very fierce and couragious. The same hath taken away the moste holy and moste learned men in the world: and hath compelled the simpler and more unlearned sort, either vitterly to keep silence, or els to dissemble. For at the length by this his outragious tirany: he made kings and princes thrall and obedient unto him, so that all me (by heipes) have greedely heer folore, and now do vell beare armes in defensore of his new God, and to mainteyn, and by violence to force vpon all men, his new Religion. I vew faine nothing haerin, neither retue I my gaule, neither speake I any thing for hatered, or fawour of any man. God, the iudge of all men is my witness in this behalfe.

Moreover

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Moreover, all histories bot he olde and new, do make mention of these things. Finally what is don in our daies, and with what persecutions are oppressed, not the blasphemers, not the contemners of Religion, not the adulterers, not those that are defiled with incest, with whordomes, with fornications (to speak nothing of more filthy acts) not murderer, not sorcerers, not Traitors, not deceitful persones, couetous men, Asurers, or Thaues and oppressors of widowes and fatherlesse children: but the professors of the true Religion, and the confutors of the Popes abominations.

They that do not see it, and with greef mark it, are more blinde then þ Jewes, who wher they heard this saying (Christ when he commeth, shall hee do mo miracles then this man hath doon? (and when also the thing it self did beare witness in the meane while moste apparantly, yet by no meanes did they beleue in him. Pea, how is it, that they more frenely do spare and fawdar Thaues, and murderer, then the louers of the Euangelicall trueth? The Jewes are suffered and boorne with all, the Turks, the Sarasens, and the moste naughty and

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and moste hurtful men of all. The Gos-
pellers alone beeing vn harmful, are no-
uer thought worthy of any gardo. These
onely serme meet to be dispatched out of
the way without any mercy. So that
herin also thou maist perceve Christes
saying to be verified. You shall be hated
of all men for my names sake. Also
The time wil come, that he, vwhich shal
kil you shall seem to doo honour vnto
God. Again who is ignorant, with how
great straitnes even in the Papistrie
moste chearely in the Abbies, are vexed,
men not altogether ensl, and many with
troubled consciences? Who knoweth
not that God and godly men, not a few,
pine away even with very sorrow? But
who shall recorde vnto vs the age, of late
dates and in this our time, notable and
famous in signes, wonders and straunge
tokens? I will not now speak of the ciuit
and forain warres, seditions, schismes,
sects, debases, tumults, trecheries, trea-
sons, unfaithfulness; wicked leages,
mens crueltie moste extreme, and de-
structions moste horriblie, and those not
a few.

Of these things whiche cannot gather,
that faith and loue is become colde vpon
earth

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earth, and that extreme wickednes boy-
leth in the harts of men? Furthermore,
we see that the world at this day, beeing
in such horriblie daigars, is moste aban-
donedly stredd and replenished with such
as despise God, and make a mock of all
trueh. the moste religious (that is to
say) they, vnto whom this name is gi-
uen, and who haue their living & gains
by Religion, make Religion it selfe ve-
ry game, Vnto vs it is a god perswasio
(said that moste holy one) whiche maketh
vs Lords ouer the whole world. And I
am a shamed, to rehearse those things
that are spoken by learned and religiouse
fathers in this kinde of matter. The E-
pictures beeing a company of Swine, do
laugh and plesantly maketh a test at the
loue of vertues, and at the calamities,
whiche the faithful do patiently sustain
for Religions sake, at the immortallitie
of the soule, and the resurrection of the
body, also at y reward of the godly and
punishments of the wicked, and at those
things whatsoeuer, whiche are spoken
concerning spirituall and heavenly mat-
ters. More ouer, we see that the peo-
ple of all sorte one with another are deep-
ly drowned in a carelesse securitie: and
that

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that therefore reigneth among them a monstorous loue of satfelling and dynkennes.

Moste men do promise to them selues many hundred yeres yet to come, and therfore they make many o^r els with dissimulation do let passe all prechings of of repētance, of fasting, and of sobrietie, of faith and of prayers of the end of y^r world now at hand, & of the eschuing the infection of euils. But if any do somewhat freely reprove these Swine for their shameful filthines: by and by he heareth that, which Loth heard at the hands of his Cili^rins the Sodomites. Thou camest hether as a stranger, and wilt thou now be a Judge among vs? But (I pray you) which be the daies of Noe & Loth, if these be not they? All good admonitions, and the very word of God it self are moste extremely despised. What remaineth therfore (ye fathers and brethern honorable in Christ, and moste dearely beloued) but y^r the last day of our Lord is not very far absent: and that therfore all our sheep committed to our charge, are to be exited and stirred vp unto a diligent and sober watchfulness? In vain shall we cry out, when the very day

Gene. 18.

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day falleth vpon vs. For it shall invade vs vppō a sudain, like unto a lightning.

Wherefore, the mindes of ali men must betimes afore hand be made ready, and verily with none other doctrin, thā with the same of Jesus Christ our Lord, of which I have hitherto intreated with as much breuitie as I could. Not with standing, I do advise all men, herein earnestly to take had, lest in scanning and siftting out of the time o^r els the day o^r yea^r of the last end, we be to bolde o^r rather to rash: as soe lewd felowes there haue been of late yeres, who haue (as it were) w^r their finger pounted out y^r day and the yea^r of y^r finall iudgement, therin shewyng forth their folly worthy to be mocked of all men. Christe Jesus our Lord, the iudge of all men, who, according to his Godhed, understandeth all the counsels of his father, said in the gospel of S. Mark. Of that day and time no man knoweth, no, not the Angels which are in Heauen, neither the Sonne him self (as touching his humain nature) but the father alone. And a little after. Ye knowe not when that time shalbe.

Wherefore as the Lord him self hath caught vs to speake: so let vs speake, and say

The day e
ycre of th e
last iudge-
mēt cannot
be discer-
ned.

mark. 13.

D.

say

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say. Take heed, watch and pray. For ye know not when your Lord wil come, in the euening or at midnight, at the Cock crowing, or in the davning, lest if he come vnto you, hee finde you, sleeping. VVherfore vvhē ye shall se these things cōe to passe vvhich I haue tolde you before, should happen: know ye that the kingdome of God is at hand. And therfore look vp and lift vp your heds. For your redemption dravveth nigh.

This short doctrin of Christe our Lord may suffice vnto his Disciples, beeing careful and diligent, and not delighting in long process. And because I dout not but that some yet do desire and look for a more plētiful discourse vppō these things:

The prophe-
cy of Dani-
el touching
the end of
the world
and the
times of the
last age.

Daniel. 7.

we wil therfore byēsly ouerran the doctrin of blessed Daniel vpon this matter. Hym we choose out among others, and before others, because our Saviour in treating of the destruction of the Citie and the world, sent vs back to this Prophet, whose prophecy we should easily understand, if we did giue god heed therunto. Daniel therfore beeing taught by the heavenly vision: rehearseth four Monarchies, that should arise in the world

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world, among which: the last he calleth a Beast, which, (he saith) should haue ten hornes, among which: one Little horne springing vp should cast down iij. of them and that the same should growe vp in maruelous force, and far excel all the rest. The same also (saith he) had the eyes of a man, and a mouth speaking great things, and that he made greuous and perpetuall war against the Saints, ouer whōe also he easely preuailed and reighneth most puissantly and most licenciously, vntil the seals were prepared and iudgement placed in thone.

For then was all that kingdome rent in pieces, and the beast thrown into the fire to be burnt with everlasting flames. Saint Jerome expounding these things saith. By the fourth Beast, the Prophet vnderstandeth the Romaine Empire, vvhich he neither calleth a Lion, as the Empire of Babilon, neither a beare as of Persia, neither a Parde, as of Maccadonia, but he calleth him a Beast, to the intent that vwhat soever vvee imagine moste fierce and cruel in beasts: the same vvee may vnderstand by the Romans. Thus much saith S. Jerome. But seeing Daniel hym self hath lowen

D. 9,
abzode

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a brode the seedes of the right exposition
herof: by folowing the things them selues, and conferring of histories: I will
shewe the interpretation of this propheeticall vision, not inforced: but takē out of
the wordes of þ prophet & out of the very things them selues, & therfore easie and
apparaunt of the owne accord, Verily, it
is wel knownen, that the Romain Empire
hath raged ouer the whole earth
with furious wodnes more then beastly.

For, if I should omit to make mention
how that vnder this Empire (whose ba-
sals were the Herods) Iohn Baptist
was beheaded, and at the last Christ
him self was crucified vnder Tiberius
the Emperour (Pontius Pilate beeing
then Lieutenaunt for the Romaines) all
the Apostles of Christ were also moste
grievously afflicted, and at the length
most cruelly slaine, and the Primitive
Church (with the x. moste fierce persecu-
tions with fire and sword) worne away
yea, and almoste utterly consumed: yet
who knoweth not, þ there was almoste
no parte of the world inhabited, wher-
into the moste raging weapons of the
Romaines haue not broken in, and vex-
ing of the same (with their filthy lust, in
tollerable

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tollerable pride and unsatiable coveteous-
nes) haue at the length utterly devoured
it: But the iust Lord, in due time hath
recompenced blood thirsty Rome accord-
ing to her deserts, and by division hath
made concord, and so also hath rent her
strength in sunder, whitch thing the pro-
phet hath signified by the x. hornes. For,
while the prouinces revolted from the
Romain Empire, and some of them cre-
ated Kings vnto them selues: and other
some bare armour against the imperiall
Cittie, and the Emperours them selues,
within few yeres it came to passe, that
the Cittie beeing Lady of the whole
world: was taken & lacked of barbarous
people, and also made a mocking stocke,
and at the laste set on fire and destroyed
by Tottilas of Ostgothia, a prince woz-
thy of eternall remembrance, and a moste
famous seruant of God.

At the same time and before also, when
the Cittie was come into the hands of
Gensericus the Vandall, and when
immediately afterward it was governed
by Odacer king of the Saxons, who bee-
ing dead: it was subiect to Dietricus of
Verona & the Ostgothes, all that wile
there was notable Emperour or Cae-
sar

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far in Italy, as afore at Rome. Only at Constantinople, in the Cittie of Constantine, the great y mosse godly prince, reigned the Emperours of the East, vntill Ioannes Paleologus the sonne of Mahuel bæring the last Emperour of Constantinople(except one) did in the coun-
cel of Florencce acknowledge Eugenius then Bishop of Rome, vnto whome he there submitted hym self & his also. This was don in the yere of our Lord 1439. For, straight waies his sonne Constantine the by surnamed Draco, bæring sub-
dued by Mahumedes the Emperour of the Turcks, lost his Cittie, his life, and his Empire. So that for a iust punishment of that mosse filthy revolting and backslidng: the mosse auncient Empire of Grecia, that had stand vpright 1119, yeres, was by y Turcks thrown down and very cruelly subuerted. This calamite happened in the yere of our Lord 1453, So that from the council of Flo-
rence to the revolting: were onely xiiij. yeres betwene. And S. Ierome in his Cronicles noteth that the Cittie of Constantinople was dedicated by Constantine in the yere of our Lord 334.

Consider heare, in the meane while(ye
worthy

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worthy men) the godnes and Justice of our Lord God, and therwith all his mer-
uellous trueth. The blessed Emperour Constantine faithfully serued the true God and his sonne Jesus Christe in re-
tiring out, and suppreßing of all heathenish Idolatrie and superstitione on the other
sde in planting, spreading abrode, and establishing of Christian religion, and
for that cause (as S. Augustine maketh
mention) God that plentiful rewarde of
all good men, was willing to adorne him
not onely with eternall ioy in Heauen:
but also with mosse ample glory and re-
nowne vpon earth.

For he gaue vnto him the mosse fa-
mous Cittie in the world, and a continu-
all and most invincible kingdome. For,
God drawing him away from that fatal
land of Italy, and from the bloody Cittie
of Rome(which also, it is likly the prince
him self to haue abhorred) brought him
vnto Bizantium in Thracia, where
he built a famo⁹ Cittie of his owne name
which was vnto his posteritis even vnto
the end of y world a mosse worthy re-
membrance of so very god & most migh-
ty a Prince. Whether it come to passe by
a certaine prouidence of God, and(as it
were)

The Em-
perour Con-
stantinople
coued to
uerthowne

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were) by a certain prophecy, that it shuld take the name of Constantine him self, and also of that god christian treman Constantia. Like as some report, Rome to have taken name of Romulus, that slew his brother, or (as soe say) a robore tirannico & immensa superbia, that is of the tyrantall force, and unmeasurable pride (what if ye ad, vom bræmen vffrumen vnd be schissen) with which it hath ban a raging enemye against the whole worlde bothe spiritually and temporally. Assuredly all historyes do witness, that our Lord God bare a singuler great favour unto the Cittie of Constantinople. One matter onely will I resite.

After the decay of the Romain Marche, how soever y' whole world run together with mutuall warres amonge them selues, & most kingdomes tasted of meruelous alterations: yet neuertheles the kingdom of Constantinople remayned stedfast and unmovable, giving often repulse unto barbarous nations, and also to the very Sarasines, being enemyes otherwise moste mightie & fierce. But at the length beynge utterly void of Gods protection: it was laid open to be spoyled and trodden under foot by the

Turcks

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Turks, at what time the Princes of Constantinople beeing deceiued by the genius the Pope, to the great calamitie of moste mightie Princes. (For at that season by the unhappy councel of Amurath, he ouerthrew Ladislaus the moste victorious King of Hungary and Polonia, with all his whols hoste) departing in the councell of Florence, from their true head Christe, acknowledged the Pope of Rome to be the true Vicar of Christe, on earth, and the lawfull successor of Peeter (I reberse the words of Platina) to occupy the chefpest and highest place in the worlde, whom the Church bothe of the East and also of the West ought of duty to obey.

But seeing that these things haue hapened to this moste noble and moste ancient Cittie, through the iust judgement of God: let men take heed in these dayes what they do, that beynge deliuered thoro the treision and diligence of god Princes, from this Romain beast outragious, prond, insatiable in blood and riches, filthy and deceiuable: yet wil again throwe down the selues to be stamped under his feet, and to be overwhelmed

¶.

med

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med with all kinds of legerdemain.

But now I return to Daniel. It appeareth out of hisories (as I was about to tel) that in the West, within Roome and Italy, being the auncient seat of the empire, there was no Cæsar or Emperour, all the time from the desolation of the West Empire, unto the dayes of Charles the great, which was three hundred yéeres and more. For the Hornes, that grewe vp by the diuisioun of the Roman Empire, beeing diuers and many, did nearely fight togither, and slew one another. So that Roome and Italy was governed neare by the West Gothes after warre by the Vandales, after that by the Saxons, so by the East Gothes, then by the Greeks: and at the length the Lombards also, and Frenchmen attai ned to the Empire.

And during this unhappy tyme, while the frantick Princes slew one another with mutall bounds, there sprung vp in the middest of this contention, that base and despised little Horne that Daniel speakest of, namely a paroch Preest of Roome, who a little before this tyme through moche wicked occulies & practises, began to be in autoritie: which helped

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helped him exceedingly to y attaintment of the Empire. For now he was accou nced almoste of all men in the west parts for the universall pastor, as Bishop of that place, which (after long contention had, first with the Churches of Africa, and afterwarde of Constantinople) Phocas the Emperour, altogether an in famous and unforlunate Prince, com maunded to be chescell and head of all Churches in the world.

Therefore now the Popes iudgements and decares were of great autoritie am eng princes, as of a man altogether A postolike: who neverthelesse hitherto was equall with other Bishops, and had no princely superioritie, and therfore, was a base and despised little horne.

And Daniel doth not let to tel, by what meanes, that base person not accounted of, who was once vnder the subiection of the Roman Princes, is now started vp to so great a dignitie & power, namely by the overthrowe of thre Hornes in that sharp conflict of the other Hornes. And her I would haue you to note dily gely, how y Daniel, in declaring of this matter, vsed not one oly word but thre,

For he saith, that the Hornes were
C.ij. plucks

The little
hornes ouer
thoweth
iii. hornes.

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plikt a way, brought lowe & fel down.

Painely, that one of the thre bornewas plukt away, an other brought lowe, and the third fel down. For Gregory Bishop of Room the second of that name, a Cirian born, and a man very mightie and subtile, did excommunicate Leo Iauricus Emperour of Constantinople (beeing a god and other wise a strong Prince) for taking away the Images out of the temples of Christians, whom also he plucked away and drave him out of Italy. Therein reigned the Saxons and Ostgothes, men barbarous about Cxxv yeres. But these were subdued by Bellisarius, a man very expert in the affaires of war. And Narses a skilful and mightie warrier, beeing sent by the princes of Constantinople, drave them clean out of Italy, and he him self ruled Italy, as Lieutenant for the Prince of Constantinople.

After this, Longinus brought a new kinde of gouernmet into Italy called the Exarchate, such a one as was the Deputy and Viceroy in Italy in place of the Prince of Constantinople. He was termed Exarchus, who had his seat at Rauenna and not at Roome, because it remained

The Exar-
chate at Ra-
uenna.

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maintained, very filthy, and (as it were) desolate, by meanes of the wast & destruclion done by the Gothes. And after Narses and Basilius, Rome had never Consuls, nor senat lawfully assembled. But the Romain state beeing utterly wasted: was gouerned a long time by the rule of a Grecian, who the Exarchus sent from Rauenna. And it was not called the Exarchate of Roome: but of Rauenna.

But after that Leo the Greek Emperour was excommunicated, and Gregory the Pope had perswaded all the Cities of Italy to revolt: they began to chuse them Dukes to rule ouer them. Therby it came to passe immediatly, that casting away the gouernment of the Exarchate, they flew through sedition Paule the Exarchus together with his Sonne at Rauenna, and expelled the Grecians out of Italy. And so this hoyn was plucked away.

Moreover, Pope Zacharias, wheras he was falsely esteemed by the Frenchmen and other nations, to be the true & postolike and uniuersall bishop on earth, was chosen vmpire, to pronounce whether were more worthy of the kingdome Hildericus or Pipin the dwarf. But he brought

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brought lowe the true King Hildericus, in place of whom hee exalted Pipine beeinge the cheef ruler of his house.

Wherfore, Stephen the successor of Zacharie, second of thāt name (the repulse beeinge given to the Lombards, and also in despite of þ Greeks) received for a reward of his wicked fact, the Exarchate of Rauenna, lately made desolate by the practises of the Pope. And so an- other of the þree Horne was brought lowe, and the little horne was exalted, into a higher estate. Furthermore, now after these commeth Charles the great, the sonne of Pipin þ dwarf, who beeing called forth by Pope Adrian in to Italy against the Lyghards, at Pavia or Ti- cīnum besieged and took Desiderius the last king of the Lombards in Italy, and so ouerthrew and rooted vp the kingdome of Lombardy. Wherby the third of the þree Horne, may very wel be said to haue fallen downe. But the Citte of Roome was givē by the iāe Charles vñ to Saint peeter, and to the bishop there, the successor of Saint Peeter and to the Romain Church. And those things, whi- ch his elders before him had given late- ly: the same he enlarged and confirmed.

But

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But before I proceed to other things pertaining to this matter: I cannot o- mit the exposition of Daniel, & the fudge- ment of that moste famous and godly man Ebarhardus Archibishop of Salis- burge concerning Pope Gregory the ninth, and other Bishops of Rome, who about the yere of our Lord 1240. in a common Parlement of the kingdome (as it is mentioned by Iohānes Auen- tinus in his seventh Boek of Cronicles) thus said.

These misghtie holy Preests of Ba- bilon desire to reign alone. They can- not abide to haue any equall. They wil not cease til they haue brought all, things vnder their subiectiōn, and sit in, the Temple of God, and lised vp aboue, all whaſſoever is worshiped. Their hunger for riches, their thristinesse for honor is unsatiable. The more thou gi- vest to a covetous man: the more death, he covet and desire. Reach him thy fin- ger and he will covet for thy whols hād, We war the wōſſe (euen all the sorte, of vs) through immoderate libertie. He, that is the ſeruant of ſeruants, desi- reth to be the Lord of Lords, euen as, though he were God himſelf. He diſ- paineth

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§ vaine the holy assemblies and conne-
c^tels of his bretheren, yea, of those that
be Lords and rulers ouer him. Hee is
afraid lest he shoulde be cōpelled, to yeld
account of those things whiche hee dooth
daly more and more against the lawes.
He speakest great things, as though he
were a God. He imagineth in his hart
new deuiles, to the intent he might e-
stablish a Kingdome to him self. Hee
chaungest lawes, confirmeth his owne,
defileth, robbeth, spoyleth, defraudeth,
killeth, euen hee that wicked outcast,
whom they vse to call Antichrist. In
whose sorhed is written the name of
blasphemy (I am God, I cannot erre)
he sitteth in the temple of God, and ra-
leth far & nēr. But as it is written in the
secrets of holy Scriptures, he that rea-
deth let him understand. The learned
shall understand, but all the wicked shal-
l do wickedly and shall not understand.
And by and by after this. The maiestie
of the people of Roome, by whiche in
times past the whole world was gover-
ned, is taken away from the Earth, and
the Empire is returned back into Asia.
The East shall bear dominion again,
and the West shalbe brought vnder sub-
jection.

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§ section. The kingdome was multiplied,
and the highest gouernment of things, is,
now dispersed in to many, cut in under,
diminished (I wil not say) torn all to pe-
ces. Civil dissentios are sowne abrode for-
ever. And wee see no end of deadly war-
res. The name of Emperour is but a
vaine name, and but a shadowe only.
There are now ten Kings at once, whi-
che haue parted amongst them the whole
earth beynge heires before the Roman Em-
pire, not to rule and gouern it: but to con-
sume it. The ten Hornes (which seemed
incredible to Saint Augustine) that is,
to say. The Turcks, the Greeks, the E-
gyptians, the Africans, the Spanyards,
the Frenchmen, the Englishmen, the
Germanes, the Siciliās, the Italīas, haue
in possession the prouinces of Rome, and
haue rooted out the Romanes, that inha-
bited the same. And vnder these grewe
up a little Horne, whiche had eyes, and a
mouth speaking presumptuous things.
He bringeth into subiection vnder him
three Kingdoms moste chāefy, that is to
say. Sicily, Italy & Germany, and com-
pelleth them to serue him. He vereth the
people of Christ, and the Saints of
God with his intollerable soueraintie.

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He furneth all things upside down, bothe
things divine and humain. He attempteth
matters horrible & execrable. What
can be more evident, then this Prophesy? All the miracles and prodigious
wonders, of whiche our Hauenly maister
did admonish vs (read ye the chronicles) were wrought a great while ago, in
which presumption & violence possesse all
thinges. God me are tossed to & fro with
all reproches and pouertie. All
right is confounded, and Lawes perish.
there is no faith in men, no peace, no
gentlenesse, no shame, no trueth, & there
withall no safetie also, no gouernment,
no rest at all from evill men. all the
whole earth is in a whuryborly, war-
res do rage on every side. all nations
are vp in armour, assaulting one ano-
ther. Cities neare bordering do fight togi-
ther. Kingdomes are overthowen, and
Cities doo utterly perish not onely with
Sword and fire, but also with continuall
all Earthquakes and overflowings of
waters, and with often diseases and ban-
ger. Marvelous wunders happen eve-
ry where in all the Elements of the
world. The aire is infected, corrupted,
and vnholsome through vnslacieable rain,
sometime

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sometime with vnprofitable drought, sometime with colde, sometime with too much heats. Neither doth the Earth yeeld any fayson unto man, neither the corne, nor trees, nor Vines have any fruteful increase. And though in their bloughth they give great shewe: yet in Harvest they bring no frute. Cattel and beastes dye vpon the earth, Birds in the aire and the fishes in the waters. Blas-
sing Starres and darknes of the Sun, the colore of the Moone, the suddain and vnaccustomable falling of the shooting Starres, the heauens oversprede with blod, confoundeth the mindes of men with dreadfull terroure. through the wrath of God against men, there rageth sword, fire, hungar and sicknes. Ne-
verthelesse the vngodly acknowledge not the Justice of God, but rather increase more and more in evill. In so much that they haue eyes and see not.

And this haue I resited word by word out of the Chronicle of Auctinuſ, whiche if any of you desire to read, ye shall finde it in the Copie of Ingolſtadiuſ printed in the yer of our Lord. 1544. in the leſe 684. and 685. &c. All these sayings of the Archchbishop agree very well

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So our matter and expound the same. And it appereith, that I am not alone of this opinion, that he putteth other Kingdoms in place of the three Hornes. Whiche thing I commit to the Judgement of the reader. With my exposition accordeth the number of the beaste's name. Apoca. 13. of whiche I haue elsewhere discoursed more at large.

Now let vs return to our Daniell, briefly to expound that also whiche remaineth. But thus by casting down of the three hornes, that little horne mentioned by Daniel, namely that bace Servant of Christe, and euen the Servant of Servants, did not onely clime vp to the highest top : but also became the mooste mighty Prince of that satall Land of Italy, and Lord of seuen hilled Room, and of the Palace of Antichriste. The whiche, he and his repaired and adorned by the space of seuen hundred and fiftye yeres, so that olde Rome by the help of these worthy Patriarches, may now seeme to be new borne again. And herunto Saint Pavle seemeth to haue relation, who in the Epistle to the Thessalonians, plainly saith.

This thing onely nowe withholding
vntil

Apoc. 17.

2. Thessa. 2

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vntil he be taken out of the way, and than that wicked one shal bereueled. Whiche is as much in effect, as if he had said This onely that now letteth, namely the Empire of Rome shalbe taken away, and when Tocatocion that is, the same impediment shalbe taken away, then shall the Romaine See be erected, and in the same newe and second seate shalbe placed the two horned beast, bearing the badge of keyes, and armed with two swounds. Neither do I alone expound this place of Pavle after this sort. Tertulian did even so expound the same aboue fourteen hundred yeres ago, who in his booke of the resurrection of the flesh.

VVho shalbe taken away (saith he) but the Romaine estate, vvhose departing scattered in to ten kingdomes shall bring in Antichriste?

The same meaning also hath Saint Jerome in the eleventh question to Algasia, who manifestly calleth Rome by the name of Babilon, the seat of the Beast and of the purple Harlot. And thus the Pope this newe king, beeinge established in his kingdome, began euen him self also to create kings, and in greatesse of glory to excel all christian Princes.

The Pope
a new King
and troub-
bler of king-
domes.

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tes, and afterwarde in all kingdomes to make trouble and whury hurly.

For Leo the thirde Pope of that name, restored, or rather raised vp anew the Romain desolate and defaced by the space of thre hundred yeres and more, reicting utterly the Princes of Constantinople. For he appointed Charles the French King to be Emperour: and yet in such sorte, that beside the vain name it little availeth him. For he reserueth Romen to him self, and the cheapest part of Italy, which the Greeks had possessed, and was called by the name of Exarchate. But he graunted unto Charles a parte of Italy, (scm Romain titles) whiche was recovered from the Lombards, and also the empty name of Emperour. Wherefore according to the prophecy of Jesus Christ, uttered by John in the Apocalips. The Image of the beast is seen, stirred vp by the false Prophet. No dout, the same was don by the marueilous crafty workmanship of that olde wily For. For when all antiquie looked for Antichriste about the end of the Romain Empire, and when he was about the very same time risen vp and had placed him self in the seat of god:

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he going about (as it were) to repaiste the decayed Empire, brought to passe, that he was not knownen of the faithful. But, they rather beeing deceived with his subtle practises, looked for a certain (I knowe not what) Antichriste of Babilon, whom in their published Bookes they declare, shold bee yet to come, and whom also they earnestly dispraise.

Pet shold they not mise the right mark, if they woud with all elder times call Romen that Babilon, and in steade of time comming to place the time present. At the length the stock of Charles and Pipin beeing rooted out, so that the Popes had remaining little or no help at all from the hande of the French Kings, as in time past they had abusid the power of the Greeks and Lombards, from whom afterwarde they flied unto the French men, so now they creep in to the fauour of the Princes of Germany, the better to bring their matters about. Wherefore the Othoes w^t their Armies, set vpon Italy with great labour and expences. Under these are chosen by men, whom they fearme Electors. They chuse the Emperour. But the Imperiall maiestie and estate is given by none but

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but by the Pope. For now the Popes of Rome had gotten the Monarchie in to their owne hands, wherby also within a while after they pluckt away the Empire from the Henries, Fredricks, Levys, and many other notable and holy Princes of Germanry, troubling in the meane season, and wasting with sword and fire, all the kingdomes in Christendome, so that (not without god cause) they were called the Children of Perdition.

I wil now speak nothing of the war that was commonly named the Holy war, which was procured moste cheifly by the industrie of the Pope. In that warre were Ioyned togither all the nations and kingdomes bothe of the east and of the west, moreouer also of y North and of the South. Wherby followed so huge a bloodshed, that there was never at anye time in the worlde any battail fought with more iresful and obilinate mindes, and with so great losse of things as this the popes holy battail.

Moreouer, they began to thrust out Kings from their auncient inheritances and kingdomes, through treasons & murders, and in their places to exalte others so

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for their owne pleasure and comodite. For which cause both the Kings and Kingdemes fought moste fiercely one agaist another. So they tirred up the Kings of Hungary, the Kings of France, the Kings of Germany, and the Princes of other nations, against those, whom they accounted for their enemies. So was Sicily and Naples wresled away from the posteris of th'Emperor Frederick the Swerian, and cruel warre was between the Germans, Frenchmen and Spaniards. But often times the French Kings were lewdly recompensed at the Popes hands.

In ded Boniface the viii. with wonderfull impudencie bearing holde to claime the kingdome of Fraunce to be the benefice of the Popes maiestie: took away the same from Philip the Fair, then King of Fraunce, and gaue it (it is said) to Albreit of Awstreys. But, impoſſible it is, to declare, in few wordes, how soe this new unhappy kingdome of the pope, and moste mischevous Monarchie hath waken the whole world. It is sufficient to haue at the leaste wile touched these things, that by them, as through a lattis windowe, ye may see, that there is no, or was not

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at any time any kingdome in all Christendome more troublesome, then the propredome of Rome. The histories do at large prosecute the same.

Now I return to Daniel. let vs therefore consider Daniels most perfect and evident description of this new king, and let vs compare the things them selues with him, to the intent all men may plainly knowe with out any douting, that the prophecy of Daniel is to be expounded and ment of none other then of the bishop of Rome, and of his kingdom, and that all things touching him, are all ready throughly fulfilled. Whereby it comeweth to passe, that wee can looke for none other thing, but the last judgement and therewithall the end of all things. For which cause, let vs all watch (as duty bindeth vs) and stir vp all men to a circumspect watchfulness. The eyes (saith Daniel) of this little horne ywere the eyes of a man. For this King was throughly exercised, wily, deceitful, and furnished with all kinde of arts and practices. And his retinem exelleth in this facultie all the practitioners of all prynces. And surely this facultie hath promoted him unto his kingdome, augmented

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his power, conected his wickednes, and kepereth him yet in safetie.

The prophet addeth further. His mouth speaketh great things, or presumptuous things. Also, He shall speak meruelous and wunderful things against the God of Gods. So that the prophet doth mervail greatly at his impudency. But (truerend maiters and dearely beloved brethren) if y^e desire to heare some of his great presumptuous words glue rare. I wil rebetke some of them unto you out of their owne bookes.

The Pope (say they) is aboue all lawes. He may prefer by his owne interpretation equity and gloses touching the Pope of Rome his maestie and monar-

chie. For he seemeth to haue all lawes in the Cofar of his brest. Therefore, what soever the Pope alloweth or disalloweth, the same ought we also to allow or disallow. Of the judgement

Gij.

of.

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of the A postolick seat no man ought to judge: neither is it lawful for any man, to correct or repeale, the sentence, of the same, namely because of the premacy & soueraintie of the Romane church, giuen from aboue by the benefite of Christ in blessed Peter the Apostle. The Judge ought not to bee judged, neither of councel nor of Emperour, nor of the whole clergie, nor of the Kinges, nor of the people. The causes of others: God would haue to be determined by man. But without all question, God hath reserved to his own Iudgement, the high ruler of this Sea: In somuche

that

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that if he should carry with him by heapes innumerable people to hel fire, yet no mortall man may presume, to reprooue his faultes herein, because he is to judge all men, and himself is to be iudged of no man. God suffereth not the church of Rome to erre. And euery one, that obeyeth not the decrees of the Romane See, is an Heretick.

And Pope Adrian saith also, Wee judge and ordaine by generall decree, that he be detestably accursed, and remain alwaies gilty before God, as a breaker of the catolike faith, whosouer shall suffer to be violated, or be ieuie that there ought to be violated

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gated in any point, the sensure
of the decrees either of the kings
or of the Bishops, or of any
hereafter the mightie Popes
of Rome. All the ordinances
of the apostolick seat are so
to bee esteemed, as confirmed by
the divine voice of Peeter him
self.

With lowd voice (saith Leo the
fourth) I feare not to pronounce
that whosoeuer shalbe found,
not indifferently to receive and
allow all the decrees of the ho-
ly fathers, which are intituled
among vs by the names of Ca-
nons, bee is therby approoued
such a one, as dooth not profi-
tably and effectually to his be-
hoof

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boof, keepe or beleue either the
Catholick or apostolick faith,
or els the fourre holy Gospels.
For, whosoeuer dooth against
her which is the mother of
faith: dooth indeed breake and
violate the faith. And albeit
the Fathers of the Apostolick
seate, sometimes bee not good:
yet they are alwaies presuppo-
sed to be good. The Pope sin-
neth whē he committeth adultery
or murder. but he may not be ac-
cused. It were a point of Sa-
crlidge to dispute of the Po-
pes dooings: whose wicked acts
are excused, as the murders of
Sampson, the robberies of the
Hebrues and the adultery of
Jacob

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Jacobi. Yea, also if one of the Clergie doo imbrace a woman, let it be said that bee dooth it to blesse her.

Let no man think tha^t I haue sained any of all these thinges. For I haue in effecte resuted the very wordes of the Canonicis, which I am able to shew in their owne Books if any man shall require it.

The Pope alone (say they) bath all the dignities & all the power which all the Patriarcks haue had. His authoritie is greater then the authoritie of the saintes: because whom he confirmeth, no man may disable the same. He hath bothe the swordes. He is not to be called to account by any man, no, altho^{ugh} he be called an heretick. Hee alone appealeth from all

men

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men to God him selfe, because he is the Vicar or deputie of Christe, and hath fulnes of power from God. He may spare whom he lust. To him alone and to none els: it is lawfull to take a way from one and give to another. All the whole world is the diocesse of the Pope: and the Pope is the ordinary of all men, hauing fulnes of power in thinges spirituall and temporall. For he is Lord of Lords, ha^{ving} the right of the King of Kings over his subiects. He is all things and aboue all thinges. And it is requisit under paine of damnation to be subiect to the Bishop of Rome. For

God

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God and the Pope haue borde
one cōsistory. Also, the pope
is said to haue an beauely power
and authority, and therfore al-
yo to chaūge the nature of thin-
ges, by turning the substance of
one thing into an other. And
of nothing he can make some-
thing. And the sentence that
is of no force: I can make it of
some value. Because in those
things that he liketh: his will
standeth for reason. And no
man may say vnto him, why doest
thou thus? For he may dispēce
with all lawes, and of iniurie
make Iustice, by correcting of
lawes and chaunging of them.

Yetherto haue we heard the mouth
speaking great things, worthy truly to
be

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be stopped vp with the Turds of the De-
vil. But thus the Rat is bewrayed by
the twing of her self.

And wible he thus did stile forth these
moule filiby Turds in the middest of the
Church: yet full he wouold needs seem to
speak on the behalfe of the highest, whose
Wicar he bostryth him selfe to be on earth:
VVho(as Daniel saith) dooth think
that hec may chaunge bothe the times
and the lawes. In very fruelt, no man
can or ought to chaunge the ordinances
of God. Therfore Antichriste shall thinke
that he may chaunge them. Er wids
whāinem.

Saint Ierom noteck vpon these wordz
of Daniel, that Antichriste shall make
subiect under his power, the wbole Reli-
gion of Christe. Therin we have seen
the Popes to haue don what they lust-
ed them selues. But because all times
do bring forth faithful Preachers of
Christe, Enoches and Eliases, who do
withstand such abominacions: therfore
Daniel saith very wel, that hec made
wak against the Saints, and preuailed
ouer them. Of which war, because I
have spoken before, when I expounded
the wordz of Christe our Lord: there is

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no need heer to make repetition again.

But because the godly, vpon whose shoulders this burden and care doth rest, might demand, how long time this other beast should rage, and waste the kingdome of Christ, and blasphem the name of the eternall God: Daniel preventeth this thing and saith.

The end of
the popes
kingdome.

They shalbe deliuern into his hands, vntil a time and tunes, and half a time. In whiche dark kynge of speaking, he saemeth to signifie nothing else, but that the Saincs must constantly abide in that fight, whether the time, that they must fight in, be long or short. For no certaine determinate time is declared, and therfore none must be looked for.

Poste men haue vnderstanded, by a time, times and half a time, one yere, y. yeres and half a yere, in which Antichriste shalbe raign, and then afterward shalbe quite abolished. But the doctrine of the Gospel is repugnant to that interpretation, which constantly affirmeth that the day of judgement is knowne vnto no man. And Daniel also in the self same chapter saith, that the beast shalbe rage, vntil the seafs be prepared, that is even vntill the day of judgement.

And

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And that he shall then be thrown downe headlong in to the deep pit of Hel, and also that the faithful shalbe deliuerned and glorified, who haue for Christes cause sustainted all kindes of punishments.

Verily Paule agreeing with Daniel: VVhom our Lord (saith he) shall put away with the brightnesse of his coming. But who can certaintly declare vnto vs the time of Christes comming, that is, the day of Judgement? But he, which shall say, that Antichriste shall reign iij. yeres and a half, and straight wayes after be abolished, may seeme to declare it plainly. For the end of Antichristes kingdome, is the very last day of the finall Judgement.

Therefore by that dark kynge of speaking, no time certaine is appointed. But rather the godly are aduertised, of patience, and long suffering, and that we should not ouer curiously seeke out the very moment of this time, but rather referre it vnto Christe, who saith in another place vnto his Disciples. It belongeth not to you, to knowe the times and moments of times, which the father hath reserued vnto him self. But ywatch ye, that when your Lord shall come

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come, he may finde you vvakynge.

After these things Daniel moste plen-
tisfully witnesseth, that the world shalbe
at an end, and that the day of iudgement
shall certainly come, and shrowe down
Antichriste in to Hel.

Upon which treatise, Christ our Lord
hath set forth a large Commentary and
an exposition, by the hands of Iohn, his
Apostle in the xii. and xiiij. chapters of the
Apocalips, the which I leue unto your
diligence to be serched out, and for bre-
vities sake: I do not over busily list out
this matter.

The conclu-
sion.

And now (I suppose) it appereth unto
you, by the iuste clare doctrine of Je-
sus Christe our Lord, and also by the e-
vident sayings of the moste holy Pro-
phets of God, and by the plain interprena-
tion of the moste select and chosen A-
postles of Christe. Finally the manifest
comparison of the things them selves,
which partly the Histories do testifie,
to haue been don a long time agoe, and
partly we see them dayly come to passe
before our eyes, that the Prophecyes of
the last time are now all ready fulfilled,
and that therfore the day of our Lord is
at hand, and our redemption approcheth
near

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here.

Wherby (I think) you all do vnder-
stand that your duties require you, to
admonish, to exhort, and instantly to
call vppon, and bigne the faithful, to watch
and list vp their heads, shaking away all
drownes. And that they loke for none
other signes, nor other times: but to
belane the Gospel, the Prophets and A-
postles, and the very things them selues
apparent before the eyes of all men, and
also that they wait not for any other An-
tichriste to come, but to take now god
ned to them selves, of him, that is now
presently reigning and troubling all
things, & to flee unto Christe Jesus, who
is the fulnes of the faithful, and in him
to seek all things pertaining to our salua-
tion, to depend wholy vpon his mouth,
and vpon his help, to haue respect unto
him alone, to depart from all vndean-
nesse, to liue godly and honestly, and
moste cheedly to beware of vngodly se-
curitie, and careles negligence, and also
of drunkennesse botthe spirituall and cor-
porall, that when the Judge our Lord
Jesus Christe shall appere in the cloues
of Heauen with great power and glo:ry,
we

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we may joyfully be taken vp in to the
aire to meet him, and so alwaies
live with our Lord. To
whom be glory
for ever.



FINIS.



THE SECOND Sermon of Henry Bullinger, teaching by the woords of the Apostle. 2. Timothe 3. after what sorte the godly may auoid the harms of the nofle perillous daungers in this our last age.

**



I ght notable is
the place of the Apostle
Paul, whiche in the lat-
ter epistle to Timothe,
and the third Chapter is
word by word after this
sort.

But perseuer thou in thos things,
which thou hast learned, and vwhich
have been committed vnto thee, know-
ing of vvhom thou hast learned them,
and for that also thou hast knownen ho-
ly Scriptures from a childe, vvhich are
able to make thee vwise vnto saluation
through faith in Christe Iesu. For all
Scriptures giuen by inspiratiō of God:
are profitable to teach, to reprooue, to
admon to instruct in rightuousnesse,
that the smā of God may be perfet, pres-
pared

I.

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preparad to all good wvorks.

The Scripture setteth godnes of God, to
ward mankind sheweth forth in many
foorth euen things, but moste cheſtly in that, that he
hath ſo measured the doctrin of our ſalua-
tion, which he committed to the world,
by moſte excellent men, that it is agreea-
ble not onely to the ſame time, in which
it was first ſet forth by the prophets and
Apoſtles; but vnto vs also, vpon whom
the ends of the worlde are come. And
truely all the moſte holy company of the
Prophets and Apoſtles with one conſent
do teſtifie, that the laſt times ſhalbe of
all other moſte perillus. They do moſte
diligently and copiouſly, not onely de-
ſcribe thofe daungers: but alſo ſet them
forth before our eyes to be ſene, to that
end (no dout) that the godly ſhould not be
entangled and periſh in euil and in pe-
rillſ.

The argu-
ment and
drift of the
matter.

Of that number is Paule the vefel of
election, who at this preſent, proceeding
in moſte godly order, doth firſt of all ve-
ry diligenty ſhowe forth the daungers
of this our laſt age. Afterward he de-
clareth a remedy, wherby the godly may
escape the harmes therof. The thing
is not onely elegant, notable and whole-
ſome

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ſome: but alſo very neceſſary, moſte cheſt-
ly for vs and our time.

Therefore haue I choſen this place, to
entreat of now, before you (ye honoorable
fathers and bretheren moſte dearely belo-
ued in our Lord) that haing inſtrucred
with the doctrin of the Apoſtles: we may
throughe the ſpirite of God, be ſtren-
ghened in true godlinelle, and be able to
deliuer out of daungers, the flock of our
Lord committed to our charge, the Lord
blessing our labours. Our Lord alſo vs
with his grace, and direct vs alwaies in
the way of ſaluation.

But, like as the Phisitionis in their
books do moſte diligenty deſcribe even
ſuch diſeases, as are moſte filthi, not to
the intent to praife and command them,
or els allow them: but to ſh'nd they may
be exaſtly knowne, and the moſe perfect
ly cured: ſo the Scripture in this preſent
place, & infinite others, doth moſte ma-
nifeſtly reberſe miſcheuous deſſs even
ſuch as are to be abhorred, and not to be
named without ſir reverencē, not to the
intent to teach and command the ſame:
but to the end wee might knowe them
the better, & iudge therof, not according
to the fleſh: but according to the ſpirite of
J. G. God

The descrip-
tion of the
euil acts &
daungers
recited in
the Scrip-
tures.

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God, and also that we might warely a-
void them. And more ouer apparently
beholding, those things to be fulfilled in
the world, which the holy Prophets of
God and the Apostles of Christe hane
foretolde shold come to passe, we might
understand, that those times are now at
hand corrupted and perillous, and for
that cause shold pray the more ernest-
ly, and watch the more diligently.

The Apostle therfore about the begin-
ning of the Chapter, a little before the
words that I haue restid, doth rebrese
in a lōg beadroll, diuers wicked acts and
wicked men. And saith that all ages, all
kindes, and all degrees of men in this our
last time, shall be mooste corrupt.

The discrē-
ption of the
manners or
men of the
last age.

This knowve thou (saith he) that in
the last daies shall come mooste hard and
perillous times. For men shalbe louuers
of them selues, standing greatly in their
ovvne conceits, and seeking for their
owne gaine, louers of their owne gaine,
louers of money, scraping the same by
hook and by crooke, & not refraining
from very sacriledge, nor from mooste
filthy Simony. Men shalbe very dis-
dainful, puffed vp, proude, and vain
glorius, also blasphemers, mooste chee-
sly

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fly against God, secondly against holy
men and against the trueth it felt, and
against holy things. They shalbe dis-
obedient to their Fathers, to their mo-
thers, to their magistrats, to their mai-
sters, and to their teachers, beeing not
onely vnthankful to God and to men:
but also requiting good turnes vwith
evil. They shalbe vvicked men, such as
haue no fear nor reuerence, and such as
impudētly run hedlōg vnto all kind of
mischeuo² acts. They shalbe Altorgoi,
vwithout any harty and seruent charis-
tie, vwithout any zelus remorse of loue,
godlines, and humanitie, not louing
somuch as those that be neer vnto the
as Fathers, mothers, Children, V Viues
and kinffolkes. But bitter, cruel, and
vngentle, endued vterly vwith vvilde
and vnciuil manners, vwho also haue
not the common sence and remorse of
nature, measuring all things by affecti-
on, by couetousnes, by ambition, and
greedy desire.

They shalbe vnmindful of their co-
uenāts, of their faith, of their bargaines,
and of their promises, beeing vnfai-
thful and mooste vain, and vterly incon-
stant and mooste light persons, finally,
backbiters

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back biters and slanderers, scoffers and mockers of holy, good & honest thigs, peruerting also things vvel spoken into a peruerst meaning, and vversting things after their levvd affections, that are singly and plainly vttered. They shalbe vwanton and outragious, namely in the apparel of their bodies, in buildings, in garments, in meat and drink, filthy gluttōs, drounckerds whoremongers, adulterers, and Sodomits, proud Pecoks, nice and fo lish Phrigians.

They shalbe moreouer Anemeroi, vngentle, vnciuil, rude, barbarous, and euен vvilde men, **to the Wild vnd fijisch liſt.** & therfore Aphilagathoj such as greatly regard not or looue not good and honest men, neither delight in their company. For, as they abhorre the best things and accustome them selues to the vvorst; so they cannot abide a faithful Counceller. Therfore they shall betray these men, that looue trueth and godlines. They shall doo nothing sincerely and vncorruptly, but shall intangle all things vvith practises (as they call them) vvith crafty fetches and traitorly futtleties. Moreouer they shalbe

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shalbe heddy and vvilful, dooing nothing by the rule of reason and iudgement, but all things rashly stoutly, and obstinately. For they shalbe of a minde altogether proud, puffed vp and swelling. They shall looue their pleasures, more then God him self and godly things. For they shall conuert the ve ry religion in to gaine, to the intent they may haue to bestovve vppō their pleasure.

Certes, thou maist see very many, that more harkly delight in Tauernes then in Temples, do more esteeme the furnished daintie, yea drunken feasts, then ecclesiastical preachings sober and ful of the spirite of God. For the matter is now come to this point, that mosse men haue in deede an outward shewe and resemblance of godlinesse, and will be called mosse holy, mosse spirituall, mosse catbolike, mosse right belonging, and very god **Christians**, but yet in the mean season they lack the vertue and power of godlines and true Religion, and are mosse vaine Hypocrites and dissemblers, men without all religion and humanite, abominable and execrable.

And hitherto hath the Apostle decla-

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red these things concerning the corrupt men, that shalbe in the last time, and the naught y conditions of all kindes, of all ages, and of all degrees.

But hane not the Prophets, and euen Iesus Christe him self, the Lord of Prophets, foreshewed these things also before hand? For in the Gospel (omitting the Prophets) he speakeing moste manifestly said.

Luke. 18. But vvhen the Sonne of man shall come, shall he finde faith vpon the Earth? **And again.** Iniquitie shall vtterly abound, and the loue of many shall abate. **And yet again** moste manifestly.

Math. 24. As were the daies of Noe (saith he) so shall be also the comming of the sonne of man. For as they were in the daies before the flud, eating and drinking, marying and maried, euen vntill the day when Noe entred into the Arke, and knewe of nothing, vntill the Flud came and tooke them all away: so shalbe the comming of the Sonne of man. In like manner also, as it happened in the daies of Lot, they did eat, drink, bie, sel, plant, and build. But what day as Lot went foorth

from

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from the Sodomites, it rained fire and brimstone from Heauen, and destroyed them all, so shalbe also the day in vvhich the Sonne of man shalbe reueled.

Wherfore there is no cause, to shew foorth in many wordes, what kinde of men they were in the daies of Noe and Lot, seeing our Lord him self hath moste plentifully declared the same vnto vs, namely, that they were men altogether carnall, utterly despising diuine and heyl y things, seeking nothing but carnall matters, so that they might seem to degenerate or be turned in to certaine brute and wilde beastes. But who can deny, that such are at this day the greatest parte of the common people, and the nobilitie and rulers, and almoste all wilde men? Beholde what Kings and Princes do, and also the spiritual fathers, like wise the learned and excellent men in the world. Harken what the common people talketh of Religion, of righteousnesse, of honestie, and of the hope of the world to come. You shalbe forced to cry out with the Prophet and say.

There is none righteous no not one. Rom. 3. There is none that hath vnderstanding

K.

ding

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ding. There is none that seeketh after God. All are turned aside, and are become vnprofitable. There is none that dooth good, no not one. Their throte is an open Sepulchre, they haue vsed their tungs vnto disceit, and the poyson of Asps is vnder their lips, whose mouth is ful of cursing and bitternes, their feet are swift to shed blood. Destruction and wretchednesse is in their vvaies, and they haue not knownen the vway of peace. There is no feare of God before their eyes.

The Apostle procedeth to recken vp greater daungers, whiche spring out of corrupt men, and out of their corrupt and wicked doctrine.

*For he saith, there shall be in the daun-
gers of the Church. Some deceiuers, flattering, wit-
corrupt doc-
ty and crafty, that vil enter into no-
trine of the
last age.*
ble houses, and bring vwomen into bondage, vwhich women are led with diuers lusts. *He addeth. That their doctrine shal finde no Hauen, nor haue any end, and that no mans conscience can therby be prepared or made quiet.*

*And to the intent they might the bet-
ter be knownen when they come: be like-
neth them to the Smothslayers of Egyp-
t, who*

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who with ther speaking, with their snic-
ked practises, Sorceries and molte cras-
ty legerdeain: brought meanes before
Pharao the King of Egyp, that he shuld
not let go the Istaellits y people of God,
to do honour to their God. And Christe
our Lord making mention of the very
same deceiuers, saith in the Gospel.

*There shall arise false Christes & false
Prophets, vwho shall vwork great mira-
cles and great vonders, so that the ve-
ry elect, if it vvere possible, shoulde be
brought in to error. Beholde, I haue
told you before.*

*Neither is it needful for me, to make
plain and with large discourse to ap-
proue how these things alredy haue
been abundantly fulfilled long time agoe,
and in certain hundred yeres together.
A thousand examples and testimonies
maist thou finde in the Temples of the
Papists, in their Chappells, in their
Schooles, in their Halles, in their Colle-
ges, in their Abbes and religiouse hou-
ses.*

*To the great weight of the daungers persecuti-
ons of the
of this last age, are now added also even
last age.
molte cruell persecutions of the trueth,
and of the Saints, whiche the Apostle
hath*

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bath soe she wch should come to passe.

Mozeouer he saith, that the wicked
should with fortunate successe, prosper,
and go forward, but contrary wise that
the Godly should be oppressed with all
kynge of calamities, the whiche thing
shuld blinde very many, and kepe them
in erre. The very same also did our
Lord jesus foretel of in the Gospel. And
Daniel disputing of Antichriste and his
kingdome.

And he shall prosper (saith he) and shall vwork , and slay the strong ones, and the people of the Saints, according to his ovvn vvil, and falshod shall prosper in his hands. Also. The teachers of the people shall instruct many , and shall be ouerthrovne through the Svvord, through fire, through banishment and extortiōn , euē until the last time,

But that even these things also are accomplished: it is plentifully witnessed by the histories of certain hundred yeres last past. England also at this day yielding forth abundant store of ~~Martirs~~, doth testify the same. Fraunce doth witness it. Italy & Germany do record it.

And these things be herto the holy ² _{post}

Daniel. 8.
and 11.

The second Sermon,

postle of Christe bath spoken, touching
the great perils of the last age. All which
things to appertain unto vs moste cheefly
and to our times, he, that as yet saeth it
not: doth see no thing at all. Notwith-
standing, in knowing these diseases and
discerning them with right iudgement,
although it be of no small importaunce:
neverthelesse a more wholesome frute
procedeth unto vs by the diligent consi-
deration of the medicinre, faithfully mis-
nisted unto vs by the Apostle.

But what medicine doth the Apostle
bring forth and minister, by help where-
of these diseases are to be cured, and the
great dangers made free from hurtful-
ness? And these men (saith he) auoid
thou. It is short councel, and a medicine
nothing curios, but yet of meruelous
force. But whom doth he meane, while
he saith. And these men? Forsooth wic-
ked men past grace, enemies of true Re-
ligion, and moste chefly sullen Hoppi-
ers, deceiuers, bloody persecutors, false
Prophets, and such as are drunken
with the prosperitie, happiness and plea-
sures of this world.

The medi-
cine or cure
of these
mischeefs.

¶ These (I say) and all their partakers
and confederates avoid thou. The
which

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which thing is almost in effect, as if he had said. Such wicked men and destroyers, thou shalt detest as an abominable abomination.

Thou shalt not feare them, thou shalt not esteeme them, thou shalt not allow them nor follow them, thou shalt nothing at all beleue them. Ne do not play with them, nor conser with them. Finally, thou shalt turn from them perpetually with earnest endeavour, and with a whole golde and a stout minde. For the Lord also hath said in the Gospel. Beleue them not, or folow not, nor imitate the false Prophet. But, thou wyl object, that this is a hard matter to performe. But unto God, and to him that beleueth: nothing is impossible or hard.

John the Apostle crieth out saying.

1. John. 4.
and 5.

Math. 28.
John. 1.
and 14. 2c.

Luke. 21.

He is greater, that is in you, then he, vwhich is in the vworld. And agayne. This is the victory that ouercommeth the vworld, euen your faith. For our Lord first cryed out in h gospel. Beholde I am vwith you euen vnto the vworlds end. In the vworld ye haue affliction. But be of good cheere, I haue ouercom the vworld. One here shall not perish from your head. I vvil giue to you my

spirit

The second Sermon.

spirit the comforter. And other such like sayings, which are read in the Gospel.

Furthermore, the Apostle sheweth a very commodious way, vnto we may be able to avoid these corrupt men, and all corruptions in Religion, and also to eschew those perillous daungers, namely, if with a certaine holy earnestnes we cleue vnto the example of the Apostle, and taking fast holde vpon the canonickall Scriptures, do not suffer our selues to be shaken of, or pulled away ouer heres byeth from the same. And the Apostle himselfe commendeth vnto vs the example of an Apostle saying.

Thou hast seene the experience of my doctrin, fashion of living, and my purpose also, namely in teaching, inly, the Apostle, & in all my office, what I regarde in these things, verily the glory of God and saluation of soules. Finally thou knowest vwhat my faith hath beene alwaies, my long suffering, my constancy and my patience in persecutions. Follow thou these things, declining no vwhat from the example of Christe and of me. For our Lord said also in the Gospel,

I am

The second Sermon.

John. 8.

I am the light of the vverld. He that foloweth me, walketh not in darknesse, but hath the light of life. And the Apostle to the Corinthians. Be ye folowers of mee as I folowe Christe. But, because the men of this last age, doo not much esteeme the example of Christe and of his Apostles, but doo more regard the examples of Fathers (I knowe not of what sorte) and of multe filchy Munks, that is therfore the cause, why there are so many scots, and that so many wan der about, and grope like blinde men, not knowing what or whom to folowe, or what they may teach. Therfore, as many of vs as desire to be sau'd: let vs keepe our selues within the bonds of the example of Christe and of his Apostles.

Now touching the Apostles doctrine, we are admonished by the Apostle: First that we must continue in the Apostles doctrine. Afterward, he sheweth the causes, why euery godly man ought to continue in that kinde of doctrine. For he pronouiceth plainly and techehth with great power, he saith. But carry thou, or continue thou stedfastly. As if he should haue said, How soever the decei
uers

The second Sermon.

uers and deceiued, go forward in their errors, howsoever great numbers of men departing from the plainnes and singleness of the Apostles, do folowe corrupt doctrin and those Egyptian Soplers: yet nevertheless, perseuer and continuall thou & all others, that couet to please God, and to obtain true saluation. In what things I pray you shall they continue.

The Apostle addeth it. In those thinges vvhich thou hast learned, and vvhich haue ben committed vnto thee. But Timothe had learned the Scriptures, and out of thē the holy gospel, as straignt way the Apostle wil expound him self.

And this was that precious pledge which was committed vnto him. Therfore the godly must perseuer and continue in the Scriptures and in the doctrin of the Gospel. So shall it come to passe, that they shall not be a pray to the deceiuers, and to the most wicked men of this last age. Neither must we think (as certain foolish men do say) that unwritten Traditions were committed vnto Timothe, as though the Apostle had ment, that without traditions, the Scriptures suffice not vnto godlinesse, or that he had taught

committed vnto Timothe, as though the Apostle had ment, that without traditions, the Scriptures suffice not vnto godlinesse, or that he had taught

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taught one thing by word of mouth: and another thing in writing. For by and by the Apostle him self wil declare, that the Scriptures are mooste ful, and mooste absolute, such as are able thoroughly to fashion and make perfect the worshipper of God. The Apostle els where affirmeth very intirely, that his doings agree in one sorte all alike, and that he teacheth like doctrine in all Churches. He say eth also, that he and his disciples walke all one way, and beeing all led by one spirit, do all things with humilitie.

Again to the Corinthians. VVee vwrite(satth he) none other things vnto you then vwhich ye read, and vwhich also ye knowve. Yea and so I trust, that ye shall knowve vnto the end. And again. As vve are in vvords by letters, vwhen vve are absent: such are vve indeed also, vwhen we are present.

But it is openly apparant that those things, whiche these men recken vpon among the unwritten verities, affirming the same to be received from the Apostles, even (as it were) from hand to hand, are so disagreeing with those things in which are contained in the writings of the Apostles: that they are euuen directly repugnant

1 Cor. 4.

2 Cor. 3.

4. Cor. 10.

The second Sermon

repugnant and contrary.

Of which kinde are those matters, whiche they stul in, conserning the vse of Images in the Church, conserning the Mass, conserning singel life and Spinc-kern, and infinit other such twylling decesses. Where also euuen that to diligent-ly to be noted, that he said not. Tary thou in those things which thou shalt learn yet heerafter. But, tary thou in those hings vvhich thou hast learned. To vs therefore, partain not those things, whiche wretched men after certain busied yeres, haue learned of Fathers (such as indeed may be called Fcpfa-thers) and of lewd and superfluous Punkes.

It foloweth now, why we ought to cleue onely to this doctrin. Indeed many reasons may be alledged, but among ma-ny these, are the cheffest. First, Know-
ing (satth he) of vvhom thou hast learned them. Truly it is much to be re-
pected of what matters or teachers we learne any thing. For the doctrin re-
ceiueth autho:ritie from the teachers, or
autho:ritie therof. It is thought that from
the more excellent, cunning and helpe-
ful, proceeedeth some excellent learned

L. S.

Why wee
ought to
cleue only
to the scrip-
tures.

and

The seconde Sermon.

and holy thing.

Verily, from men proced humaine things, and from God proced godly and devine things. But of whom had Timothe learned? or from whom came the doctrin received by Timothe? Surely, from the most holy Apostle, and most select instrument of God. Therfore, not the man Paule, but rather the Spirit of Christe (inspiring Paule) hath purchased authenzie unto the doctrine. Therfore Timothe knewe, and al the faithful al- so at this day knowe, that the doctrine of the Apostles sprang not from men: but from our Lord God him self, and that therfore we ought to beleue the same, and inseperably cleue unto it. For our Lord him self saith in his Gospel.

John. 13.

Math. 10.

John. 3.

Verily, verily, I say unto you, hee, that receiueth an Apostle, or vvhom soeuer I shall send: receiueth me. And he that receiueth me: receiueth him that sent me. And again, speaking of the Apostles. It is not you that speak but it is the spirite of your father, that speaketh in you. And again. He that is from aboue, is aboue all. He that procedeth of the Earth, is earthly, and speakest of the earth. He that commeth from Hea-

uen

The second Sermon.

uen, is aboue all, and what he hath seen and heard the same: he testifieth.

Wherfore inasmuch as it appereth, that the doctrin of the Apostle is heauenly & devine: w^{ch} god cause do we beleue, with god cause do we inseperably cleue to it. Neither did the Apostles without great reason say. therfore shalt thou cōtinue in the apostles doctrin, which thou hast receiued, because thou doost surely knowe that thou hast received and learned the same from Heaven.

But can we so say of the unwritten tradicions, and of the ordinances of man? No, by no meanes. Therfore, why should we beleue them? why should we receiuem them? why should we confine us in them? These things are due to the holy Scriptures only and alone. They are vitterly mad, that make humaine things equall with devine. But they are led by the Deuile, that prefer things humaine before devine, and thrust downe and embace devine things as though they were uncertain, doubtful, unperfet and darke.

Dauid the moste notable King, and moste excellent Prophet of God, crieth out against such filthy and blasphemous persons, and pronounceth with moste

true

The second Sermon.

true mouth.

psal. 13.

The lawe of the Lord is a perfect lawe conuerting the soule. The testimonie of the Lord is true, giuing wisdom to the little ones. The statutes of the Lord are right, and reioice the hart. The commaundement of the Lord is pure, and giueth light to the eyes. Thy word is a Lantern vnto my feet, and a light vnto my steps.

Furthermore, the Apostles doctrine is grounded vpon the Scriptures or les doctrine writings of the Prophets, Paule bea-
ded vpon my wittes and saying . I was put a
the Scrit- part to preach the Gospel of GOD,
tures. ywhiche he promised afore by the Pro-
phets in the holy Scriptures. But we
knowe, that the same are therfore called
holy, because they are uttered by the ho-
ly Ghoste . It followeth therfore in the
writings of the Apostle. And for that also
thou hast knownen the holy Scriptures
from a childe.

The holy fathers in olde time were
wont to instruct their children out of the
authenticall Booke of the lawe of God
and of his Prophets. Therfore, because
Timothes mother was a Jewe borne (al-
beit his father was a Gentil) he being
exercised

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exercised in the scriptures from a childe ,
had accustomed him self therunto,
And when he heard the Apostle preache
the Gospel of Christ, hee understood
straightway by the inspiration of the
spirit of God, and by conferring of the
words of Paule, with the words of the
Prophets, that the Apostles doctrine touch-
ing Christ, was taken out of the law
and the Prophets, and confirmed by the
testimonies of the same. And for that
cause he knew that he had not learned
the faith of Christ, out of wandering ri-
mours, and vain talkes of the people: but
out of the authenticall Booke, that is to
say, out of the holy Scriptures, namely
inspired from God (as I have alreade
declared) and devoutly taught and writ-
ten, touching things most pure of all o-
ther, by none, but by such as were most
holy men. All other books that are here out
of the Canon and common use of the
Church: are accounted vnder the name
of prophane Booke.

But this is an effectuall reason, and
such a one as ought thoroughly to move
the mindes of all men, that we must
therfore believe the Apostles doctrin, and
clene only to y same: because it proceeded
from

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from God, and is confirmed by the Authenticall Scriptures, beeing moste ancient and moste holy of all other.

What so euer booke of what so euer Authors thou shalt compare with these Books: thou shalt scarcely compare Lead or earth it self, with moste fine and shinning Golde. Moste rightly therfore do we beleue that they of all men be moste foole, who either omitting the Apostles doctrin, and writings of the Prophets, turn aside to the inuentiones of man (as though there could be taught or contayned in these, moze absolute, moze cleare, and moze certain things, then in the other) or else viterly giue no credit at all vnto the Scriptures. The fauour which our Lord gaue to the vnbelieuing Disciples, is right notable and worthy of special remembrance, when he said, O ye fooles and slovv of hart, to beleue all those things vvhich the Prophets haue spaken.

Luke. 24.

The Scrip- And now ensueth in the Apostle, a no-
ture is able ther reason no lesse evident, why we
to make a ought only to beleue and stick fast to the
mai. wise vnto salua- Apostles doctrin, and to the holy Scrip-
ture.

Because (saith he) they are able to make
thee

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thee wise vnto saluation, through faith
in christe Iesu.

The Philosophers haue disputed much of true and false Wisedome, and haue so done. ^{True wis-} entangled them selues with their chattering, that they scarcely understand them selues, and muche lesse reaped any frute of their disputationes. Paule doth simply and truely derive true Wisedome out of the Scriptures of God, and out of the Apostles doctrine.

For God (beeing moste excellent wise) doth very often in his word call his commaundements and the doctrine (set forth in his lawe, and by the Prophets) true Wisedome. And Moyses beeing elder then those men, whom the Grecians call moste ancient, namely Homer and Hesiodus, and the Battel of Troy, and also beeing much more excellent then Hercules, Museus, Linus, Orpheus, Mercurius, Apollo, and the other Gods of the Gentiles, or then euen the holy Soothsayers: elder also then the wisse men of Greece. Much more ancient then Plato and Aristotle, doth expressly say in Deuteronomy. You shall keep and doo the commaundements of the Lord for this is your wisedome and ^{Den. 4} M. vnder

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understanding in the sight of the nations, which shall hear all these ordinances, and shall say. This people only is wise and hath understanding, a famous Nation. But the Apostles also at this present doth shew, that salvation is the end and also the frute of true wisdom, saying. Which are able to make thee wise unto salvation.

But, without the true salvation of man, what shall suffice (I pray you) the empty name and vain title of wisdom? **Wisdom** is the knowledge of things divine and human, and most chearely of those things, by which we may knowe the highest good, even God him self, and therewithall to be joyned together with Christe. The which indeed is true blesstones and the highest felicitie. And now I omit to rehearste, how that out of this knowledge of God, springeth iustacionnesse, and the loue and exercise of true vertue, and of all daeds that are truly good.

But the Scripture and doctrine of the Apostles, abundantly suffiseth to give this **Wisdom** and true salvation. Therfore it becometh vs, to content our selmes with the same. Yea, it is expedient

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for vs, to beware all our life and all our labour vpon those helpe books, to depend wholly vpon them, to direct all our saylings and all our waies by the same, as by a moste infallible and moste sure lode Starre, to run and flee whyle vnto them, as to a moste safe **Hancbury**. For, David crieth out and witnesseth saying

Blessed is the man that delighteth in psal. 1. the lawe of the Lord, and earnestly studieth in the same, bothe day and night. Luke. ix. For the Lord sayeth also in the Gospel. Blessed are they that hear the woord of God and keepe the same.

And in daed this shalbe the cheare and safest way, to escaye all perills of al times and all deceits and legerdeynan, yea, even the moste sharp and cruel of this our last age. But, because salvation might be hoped for by this heauenly wisdom, and also by the reading and bare knowledge of the holy Scriptures, or els by the merites of the vertues, whiche we haue learned out of the Scriptures, therfore in daed verre godly and Apostolike he addeth and sayth. Through **Saluation** ^{cometh by} **faith in Christe Iesu.** Therfore **saluation** ^{cometh by} **faith in Christe,** **cause it consisteth in Christe alone.**

The second Sermon.

And Christe, who is the bread of life, the saluation and fulnes of the Saints, doth onely and alone give true saluation. But true faith beeing instructed by the spirit of God, and by the holy Scriptures, receiuesth the same.

Saluation therfore is to be attributed vnto faith, & not to any other thing but yet not to every faith: but only vnto the same that commeth vnto vs by the grace and benefit of the holy spirit, y^e which we leare out of the Scriptures, the true wisdome of God, & which extendeth and is staid vpon the alonely sonne of God, who is our onely mooste absolute, most assured and eternal righeteousnes, redemption, satisfaction, sanctification, life and fulnes. But, as soon as the Apostle hath expounded these things very elegantly and plainly he sheweth, what is the end and mark, to the which we must atteyn all the reading of the holy Scriptures, that is to say, to learn faith, euen faith in Christe, who is our life and saluation.

To that very end did John the Apostle stretch forth all his wholie story of the Gospel, while (concluding the same) he sayeth. These things are written, to the intent ye might beleue, that Iesus

The end &
dift of the
Scriptures

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is Christe the sonne of God, and that beleueing: yee might haue life in his name.

Consequently, the Apostle procedeth with a shor^t praise, but yet notable comprehending many thinges, and therfore The praise
of holy
Scripture. worthy to be remembered, to commend vnto vs the Canonicall Scriptures, not somuch, to proue them to suffise to the learning and attaynment of saluation, as with them to glise fast togither the mindes of all men, while we all understand that there remaineth utterly no whit of sound profitable, wholesome and necessary doctrin, but the same is handled and taught mooste perfectly in the holy Scriptures.

Therefore Paule the Apostle pronoun-
ceth and sayeth. All Scriptures giuen
by inspiration of God, are profitable,
to teach, &c. And hee plainly sayeth,
All Scriptures. For if thou shalt dili-
gently read and consider every of the
Bookes of holy Scripture (be^t they never
so shor^t) thou shalt finde in every of them
all these thinges that are haer recited, that
is to say, that every one of them is able
to teach, to reprove, to amend, and to in-
struct. But very skilfully he addeth, The-
opneustos

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The Script^{re} is gi-
uen by the
inspiration
of God.

For there be extant every where au-
thors and bokes innumerable, being
not inspired of God, but set forth by the
wil of man: with the which we haue
haer nothing to do. For the holy bokes
haue this thing proper and peculiar to
them selues alone, namely that they be
giuen by inspiration of God, as I haue
all ready said a little before. And Peter
also the Aposle testifieth saying. No

2. Peter. 1. prophecy of the Scriptures hath any
priuat interpretation. For the Scripture
came never by the wil of man: but
holy men of God, spake as they were
mooued by the holy Ghoste.

And in this point are all our Canoni-
call or holy Bokes, distierred from the vn-
holy and prophane books of all other wise
men. And it is a principle of our religion
and of our faith, namely that the Scrip-
tures are given by the Instrution of
God. Whereby it comineth to passe, that
this saying is very often read in the pro-
phets. Thus saith the Lord. Thus saith
the Lord god of hosts.

Moste truely therfore Iosephus, albes-
t he was a Jew, speaking of the Books of

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of the olde Testament, against Appio
Alexandrinus in his first Booke sayeth
thus.

Wee haue no infitit number
of Bookes amongst vs, dissa-
greeing and repugnaunt one
to another: but only xxij. books,
wherin is regestred all the
whole time to the whiche we iu-
stly giue credit. For it is ma-
nifest by our dooings, how we
beleeue our owne writings. For
in all these many hundred yeeres
past, no man hath presumed
either to adde, or to take away,
or to chaunge any thing.

For, it is implanted in to all the Je-
wes, euen from their cradles, to talke of
these holy decrees, and fidelily to dwel
in them, and also, if need require, wil-
lingly to dye for the same. With god
cause, therfore do we beleeue our books,
of

The second Sermon.

of the two Testaments, without gainsaying and curious search, or busie enquiry. It suffiseth whatsoeuer the holy Scriptures shall say unto vs, if we rightly understand the same. For need wee must belieue it.

The profit
of the holy
Scriptures.

The Scrip-
ture tea-
cheth.

But, now let vs heare to what vses the holy Scripture is profitable. The Apostle reconeth vp iij. kindes, and vnder them he comprehendeth all other the like. For it is moste certain, that there is nothing wanting in the holy Scriptures, namely, whatsoeuer it bee, that seemeth to appertain to moste perfect wisdome and doctrine. And first he saith, That the Scripture giuen by the inspiration of God, is profitable to teach. For indeed, to understand the true doctrine and wisdome, it behoueth vs first of all to haue the right knowledge of things, to the intent we may perceue what and of what kinde euery thing is, and so what God is, what his wil is, what he requireth of vs, what we ought to do, and what we ought to leaue vndone, what the dutie is of the true worshiper of God, what man is, and what kinde of one he is, what was his corruption and fall, and what was his setting

up

The second Sermon.

up again, what is the saluation of man, in whom it consisteth and how they may obtain the same, who is Christ, what his redempcion is, how far it extendeth.

But there are infinit other such like things, all which for so much as is sufficient vnto godlines and pietie, the Canonicall Scripture doth declare vnto vs, and teach vs. Whereby we read in the Gospel, that our Lord haing so often beene maundered, how we shold be sauod, what we shoulde do, to enter in to the kingdom of God, which be the chearest commandements of God, what our dutie requireth toherwith God is moste chearely delighted: did alwaies after one sorte make answere out of the holy Scripture, and sent vs back to the holy Scripture.

The rich gloton haing in Vnde, desiring to come out from thence, and to teach and give warning to his brethren, he sendeth him back to the Lawe and to the Prophets, that is to say, all the faithful, that desire to be instructed touching the iudgements of God, and the state of soules in another world, he sendeth them back, not vnto Ghosses or wateryes appering in mannes shape: but vnto the Scriptures . . . wilberappon Paul

Luke. 16.

32.

Wrat

The second Sermon.

Rom. 15

forst unto the Romaines:

V Vhatsoever things haue been written: they were written for our lerning. Let vs therfore take the necessary rules of our religion out of the scriptures. And those things, that are not taught in the scriptures: let vs not think them to be either necessary or holesome for vs.

Moreover, in true wisdom it is requisite that wee bee taught nothing but that onely, which is true and good, and yet that wee shoulde understand also, what things are false, and so resist the same. It followeth therfore in the wordes of the Apostle, that herein also the scripture is profitable, Proclencion, that is to say, reproouing, and to the conviction and confutacion of falsehood, finally, to blaming, to accusing, and to sharp rebuking.

Therefore if any false Jugler, or crafty deceiver bring in an opinion untrue and vngodly, if he corrupt the pure understanding of the word, forswth with the scriptures ministreth holy arguments, with which the godly may confute such a false deceiver. And after that sorte wee see, our Lord Jesus to have don in the Gospel, who, as often as either the Pharis

The Scripture rep-
roving.
meth.

The second Sermon.

rises or els the herades were to be confuted, with the word of the scripture, new their false opinions and interpretation. Wherefore are they moche foolish, who think that hereticks cannot be ouer come by the scriptures onely, but that rather they are to be conuincid by counsels, and decretes of councillors, or els by cursings.

For we finde that Paule the Apostle also in the acts of the Apostles, did with stand and ouercome bothe the rebellious Jewes, and also all the enemies of the Gospel, with none other weapons, then of the scriptures. And very well and in god time commyd haere to my remembrance a noble sentence of Saint Augustines, which he vseth agaist Maximinus the Arrian heretick in his thrid Boke and saith,

But now neither I ought to alledge the council of Nice, neither thou the council of Ariminū, as therby to obtaine the victory. And neither I nor thou to be bound to the authori-

N.ij.

rie

The seconde Sermon.

tie of this man or that man. But by the authoritie of the Scriptures, beeing witnesses not proper to any, but common and indifferent to vs both. let matter with matter, cause with cause, and reason with reason, contend together.

Ytu see therfore how Saint Augustines judgement was, that the detestable heresie of Arius could be confuted by the Scriptures, and not by counsels.

But now at this day we haue the selfe same Scriptures, wherat should let therfore, but that we may with the Scriptures strongly conuince all errores and heresies, whatsoeuer, at what soever time they spring vp: For the Apostle had said, that the Scripture is meet for censure.

Furthermore, if there be any thing
The Scripture corrupted in the Churche (as many times
are amended and reformed)
the moste excellent ordinances of God
are perverted either by the rashnes, or
the superstition, or the wilfullnes of man)

The seconde Sermon.

It is necessary to be attended. It followeth therfore in the Apostle, that her also the Scripture is requisit. Propterea epistolam, that is to renew, and (as I may so say, to make straight and amend.

The holy histories setteth forth vnto vs in many and sundry places, the vse and example of that thing. For, as often as the sinceritie and purenesse of Religion was defiled by the negligence, wickednes, ignorance and covetousnesse of the Rulers and the preists, and then by God were sent Prophets and Kings, to amend the errors, that were generally received: we read, that they did none other wise reforme and correct the Churche, then according to the form and rule of the diuine Scriptures.

The holy story of Iosaphat, Ezechias, and Iosias, wel inough knowen. And also our Lord Jesus, with holy Scripture correcteth the vices of his time corrupting holy Matrimonie. He also purging the Temple of Ierusalem, through the covetousnes of the preists filthily conuerted into a market place, dooth enue of his owne accord bring forth Scriptures and sayeth. It is written my house shalbe called the house of prayer, but yehau made

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made it a den for theeues.

Moreover it behoveth them, that are taught and reformed aright, to be kept ever heþer under the rule of discipline and godly order. First at any time ther doþ unchristian ly and vñchristianally war dissolute and carrieſſe. Paule therfore doþ shewe, that not ſomuch as in this beþalfe, alſo any thing can be laþing in holy Scripture. For it is p;ofitable (ſaith he) Proſ paideian, that is, vnto discipline and chaffiement. *Zuoz 3richtigung
vn meiſter ſcaſſt.*

For it miniftreth the perfect rules of life and þereth sharp chaffiement. In þan from thence old Esdras & Nchemias fetch the right Discipline. From þence did the Apostle fetch his doctriñ as alſo as he reprooued the Churches, that went alray into erroz, whome he ſadeth into the way again, and keþereth them in order, with the Scriptures.

What ſecuer rules of life the Apostle preiþreþteth to euery degrœ, every kinde, and to euery age, the ſame he fetcheth out of the Scriptures.

Finally, the holy Scripture doþ teache and iþtruct vs in all things, in whiche we haue any need of teaching or iþtruction

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iþtruction. The ſame doþ reprooue, rehake, accuse, draue forth, censure, & iþtruct all kindeſ of erroz, & heretieſ. The ſame correcteth, ameliorateth, reformenth, and finally keþereth vs vnder hys discipline, leſt we ſhould war laſe and run at ryȝt; and it is a moſte perfect Canon and a moſte ſure and iſſallible rule of holy life and true ſaluation.

þerkeþe, why ſhould not the ſame ſuſſe in the Churc̄h, to gouern the men of this laſt age, and to deliver them from all coruptions. Neither is there any cauſe, why we ſhould take vnto vs the rules, that is to ſay, the reuoltieng and Apoſtacieſ, of the Chankis. There is no cauſe, why we ſhould beg or borow theſe things neceſſary to ſaluation elſ where out of the ſinking puddles of men, and out of the counterfeſt traditions and reeſes of men. The Fountain of living water is ſet forth, and laid open vnto vs of Ec̄b.

But all those partes of godly wiſdome and of christian doctrine, are directed to a certain and an enely end and mark, in which the apostle addeth, and ſayeth. In righteousness. But we ſhonne that Christe is the righteouſnes of the faith. The drift of the wiſe dome and doctrin of God.

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fol. To this end therfore all these things do pertain, namely, that Christe may live in vs, and we in him, that he reconciling vs to God, may take away our unrightuousnesse, and so gine his righteousnesse unto vs, and that he may be our righteousnesse before God the Father, through whome afterwarde we might walk in righteousness, during our whole life, with continuall repentence. For (as I haue shewed alredy) this is the only end and scope of the whole Scriptures.

But neverthelesse, the purpose and meaning of the Apostles words remaineth as yet unperfet. For the Apostle hath said All Scripture given by inspiration of God is profitable to teach, to reprooue, to amend, to instruct in righteousness. It foloweth that we must make an end of the sentence, and finish the matter.

That the man of God may be made perfect, prepared vnto all good woorkes, All the partes of this doctrin (saith he) do tend to this end, and do work this effect, that he, whiche wil be a faithful and perfect seruaunt of God, may want nothing therunto, but may obtain by the instruction of the Scriptures, to be made perfect

The Scripture fashio-
neith a ma-
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perfect and prepared to every good woork. Let vs note wel in these words of the Apostle (ye & reverend Fathers and dear bretheren) how that vnto the Scripture is manifesly attributed a moste absolute perfection against the madnes and furies of all men, yea, against the raging blasphemies of those, that falsely affirm the same to be unperfet and mad, and therfore meet to be patched vp with the rags of the traditions and decrees of the Church. That the man of God (saith Paule) may be made Perfet.

Perfet I say: Artios, whole, sounde, absolute in all pointes, and such a one as lacketh nothing at all. What is it therfore that is needful to be mended by these traditioners?

Moreover he addeth. Prepared vnto every good woork. He saith not to one god woork or two, or a few god woarks: but to every god woorke Exertimenes, prepared, perfited, ended, throughly trimmed vp, Usgebulst, made absolute and finished. Not vnde therfore remaineth scz the Punkes and Wallies Traditioners, that shold by their inuentiones be added now at the length after certain hundred yeres, to make the

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matter

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matter perfect. The holy scripture is moste absolute, moste fully teaching all those things that belong to the attainment of godly life and salvation. And the same is able throughly to fashion or instruct, and make perfect the true worshpper of God.

The Scrip-
ture excels
let in philo-
sophy also. Hearin also the holy scripture dooth far surmount all philosophy, and all philosophers them selues, muche more the papisticall Sophisters, or traditio-
niers of Wall. Very truly and very
truly spake Firmianus Lactantius that
Christian Cicero, concerning false wis-
dom, in his third Booke of institutions,
the xxviij. chapter.

Onely the heauenly doctrine
(saith he) the which alone is wise
dome, bringeth to passe those
things, which the Philosophers
were never able to doo. The
commaundements of God, be-
cause they are sincere and pure,
of how great force they are in
the harts of men, dayly experi-
ence

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ence dooth shewe it. Bring me
a man inclined to anger, illun-
ged, vnruly, and rash, with a
few of God's words I wil make
him as quiet as a lamb. Bring
me a couetous person, a gree-
dy scraper and a nigard, hence-
forth wil I make him liberall.
Bring me one that is feareful
of death and of pain, straight
way he wil despise bothe Gal-
loves and fire, and daungers,
yea, & the torments of the bra-
sen hell. Bring me him that is a
lecherer, and adulterer, a ruffi-
an, and a royster, henceforth
shalt thou see him sober, chaste,
and continent. Bring me a cruel
person, and one that thirsteth

O.ij. after

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after blood, soon shall that fury bee chaunged into clemency and mercy. Bring me an vnjust man, vnwise and sinful, he shall be straightway iust, wise, innocent and harmlesse.

So great is the might of godly wisdome, that beeing powred into the hart of man: it wil at once euен with one push, expell and driue out foolishnes the mother of all sin. Hath ever yet bi therto any of the Philosophers performed these things? or if he were willing, were he able to doo it? Who, when they haue spent their whole time in the studie of Philosophy, yet neuer thelesse are not able (if nature doo

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do a little withstand it) to make them selues or any others the better therwith. Their wisdom therfore (how much souer it can doo) yet dooth it not roote out vices but hide them.

But a fewe of Gods commandements doo so throughly and wholly chaunge a manne, and by garnishing the olde, doo so make him newe, that thou canst not knowe him to bee the same man he was.

But these very trim sayings of Lactantius doo very much make to the praise of our holy Scriptures, of the word of God. The which word in deed excelleth infinitely the wisdome of the world, be it never so absolute and perfect. So that this chosen & speciall Apostle of Christ, with very good cause would haue all the faithful, in all things to haue respect on-
ly

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ly to the woord of God, and to cleue fast
vnto the same euen to the very last
yeare.

Conclusion

Wherewer now it shuld remaine for
me, to gather those things in to a short
summe, whiche I haue hitherto expoun-
ded somewhat at large, and to stir vp
your mindes to a mooste fervent study
and loue of the holy Scriptures, that bee-
ing instructed and prepared: yee insight
be the better able to keepe the flocke com-
mitted to your charge, from those perils
of these our daies, that be the last and
therfore mooste corrupt, mooste miserable,
and ful of all calamities. But, seeing
that through the singuler grace givene
vnto you from the Lord, ye be otherwise
vigilant and watchfull, and doo under-
stand and feele also, to how greate and
what kinde of daungers we are layde o-
pen and oppressed withall, whiche can-
not any way but onely by fervent pray-
ers vnto God, and sincere and diligent
doctrine taken out of the Scriptures,
be put back, diuert alway, or be made un-
hurtfull to the godly. I wil now conclude
with the holy and vehement woords of
the blessed Apostle whiche he loynteth im-
mediately to those whiche I haue all ready

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prehered and expounded.

He speaking to every one of vs, say-
eth, I beseech thee therfore before God
and before our Lord Iesu Christe,
who shall iudge the quick and the dead
at his appearing in his kingdom, preach
the woord, be fervent in season & out
of season, reprooue, rebuke, exhorte
with ali long suffering and doctrine.
For the time wil come, when they will
not suffer holesome doctrine, but af-
ter theire owne lusts shall they (whose
cares itch) get them an heap of Teas-
chers, and shall turn their eare from the
truthe vnto fables. But watch thou in
all things, and suffer aduersitie, and doo
the woorks of an Euangelist, fulfill
thine office to the vttermoiste,

But, because every good gift, and eue-
ry perfect gift commeth from above, de-
sending from the Father of light : (ma-
king our humble petitiones vnto him)
let vs aske of him those things, whiche
are necessary to the performing of
this busynesse, waighty indeads
and hard, And let vs pray
Our Father which are
in Heauen,
&c.